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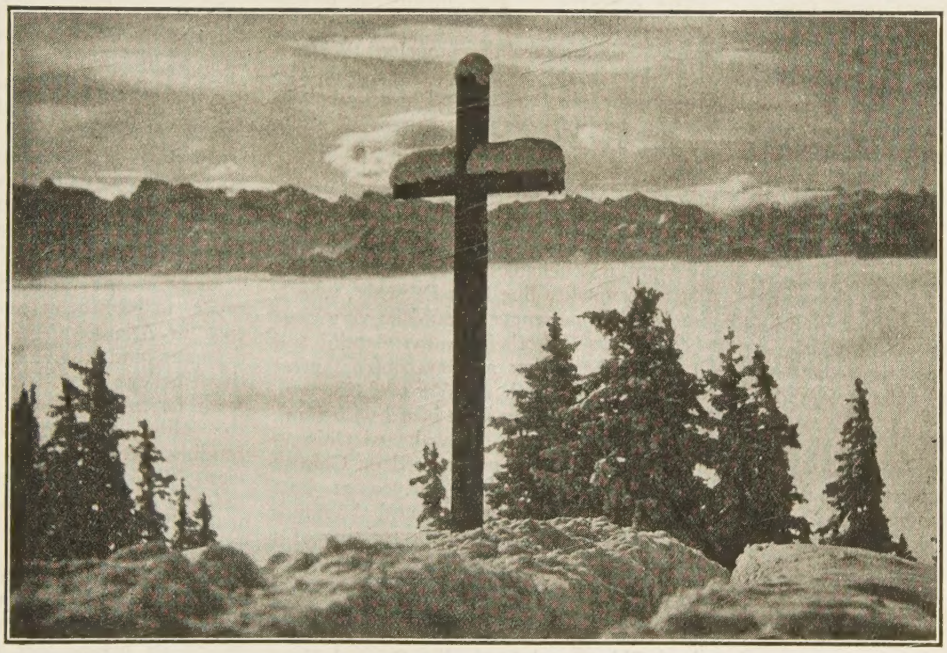
THE INDEPENDENT METHODIST WEEKLY



The Cross above the Ocean of Fog

On the Rigi Mountain in Switzerland

Above the hills of time the cross is gleaming,
Fair as the sun when night has turned to day;
And from it love's pure light is richly streaming,
To cleanse the heart and banish sin away.

(Thomas Tiplady.)

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★ *March* 27, 1940 ★

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Methodism Matches the Moment

WALTER BROOKS FOLEY

Dr. Robert A. Millikan, eminent "cosmic ray" scientist, is a fellow passenger on the S. S. "President Pierce" en route to Los Angeles. That fact has made us think seriously of the truth that the tragic era through which we are passing is merely a moment in the long ranges of astronomical time and distance. Yet it is clearly evident how crushing or creative such moments as these can be. Recognizing this factor, Dr. Millikan has been a member of a group of some thirty people, with the writer as chairman, which has been meeting each morning for a week (with one day extra for crossing the dateline) to discuss Oriental affairs, economic, political, religious. At least half of the group are Methodists of long residence in the Orient.

Leaving Manila just as the Philippine Annual Conference opened its session in that city, following a successful session of the Philippine North Conference, in Aparri on the extreme northern coast of the island of Luzon, and with both Conferences, under Bishop Edwin F. Lee's presidency, preparing for the first Philippine Central Conference, we felt that Methodism seemed capable of playing an adequate part in the amazing development of the Philippine Islands. That the quarter of a million of the Methodist constituency can assist in providing leadership for Oriental Christian advance is quite clear.

Perhaps the greatest masterpiece of Methodism today is to be found in China. For it is not at all an exaggeration to state that upon members of the Methodist Soong family rests the leadership in the democratic, advancing reconstruction of four hundred million people working spectacularly at rebuilding even while resisting the most monstrous and savage aggression of modern times.

It was our vital privilege in Hongkong to be met by a personal representative of Mr. T. V. Soong, eminent banker and outstanding Chinese financier. Mr. Soong's efforts in finance for the last fifteen years, coupled with those of his brother-in-law, have provided a substantial base for the unifying of the Chinese government structure and maintained international confidence in Chinese monetary credit. To talk with him confirmed previous evidence that he is a Methodist meeting with skill and loyalty what could easily be a crushing defeat and turning it into a creative moment. To have lunch with his charming wife in a residence overlooking Repulse Bay and have her sister and brother comment on their grandfather, the first Methodist preacher of Central China, was to be thrilled with deep satisfaction indeed.

To the writer, interested as he is in the unlimited possibilities of industrial cooperatives in China, it was inspirational to meet Mr. Soong as a fellow member of the International Committee on Cooperatives and to realize that he recognizes this significant phase in the development of Chinese natural resources hundreds, and even thousands, of miles from the coast. This decentralization of industry under thoroughly competent technicians marks one of the high levels of democracy becoming effective in economics. Five great centers in China stimulate the growth of the movement, and committees similar to our Philippine Association for Industrial Cooperatives in China, with its 200 members, promote the idea of constructive relief and economic structural advance. Any possibility of the establishment of the Soviet system in China can be met by adequate attention given to the expanding of democratic practises.

Later in our first day in Hongkong we had tea with Madame Sun Yat-sen, another of the Methodist Soongs, widow of the "Father of the Chinese Revolution." She is a sparkling personality with wit and humor, and a keen, incisive grasp of practical affairs. Her statements were obviously founded on a carefully thought-out philosophy of life, deeply based on supreme loyalty to China's long-range interest. To recognize the tremendous responsibilities resting on these Methodists, "T. V." and his sister, and H. H. Kung, husband of another sister and Minister of Finance, on Generalissimo Chiang Kai-shek, on Madame Chiang (another Soong sister) and their immediate Methodist relatives, was to get a new perspective on the place of leadership which Methodism has attained, especially in the Oriental world.

The opportunities for invaluable service have literally forced, as well as proved, the strategic significance of competent Western Methodists in this section of the world. The magnificent observation and practical help brought to the national problems of India by Miss Mildred Drescher of the Bombay Conference is an outstanding example of how a Western Methodist can be a citizen of two civilizations. Since the great majority of Christians in India have come from the outcastes and untouchables, it is altogether fitting that a personality like Miss Drescher, who is also a fellow passenger, should be very close to the efforts of both Mahatma Gandhi and Dr. B. R. Ambedkar as they confront great issues. Bishop Ralph A. Ward of Chengtu, Nanking, and Peiping is on board with frank estimates of the facts of awakened China—the horrible outrages perpetrated on Chinese by Japanese which have driven at least 50,000,000 refugees hundreds and thousands of miles from their homes, the training of a new generation of Chinese college students in the vast hinterland of their own country, the work of Methodists like W. Y. Chen, general secretary of the National Christian Council of China, and Methodist General Feng (once called "the Christian general"), the poised, calm assurance of the Chiang Kai-sheks, to whom all China turns for assurance of ultimate victory.

Other Methodists are here as well—one from penetrated (not occupied) China with a graphic account of schoolboys tortured by Japanese sadists; Bishop John Gowdy and E. Pearce Hayes of still-unoccupied, but frequently bombed Fukien Province; Barney Thompson of Karachi, where newly discovered oil fields have attracted American capital and oil men; Bankhardt of China. All of us, talking daily with men like Dr. Lobenstine of the Rockefeller Foundation (just returning from an educational inspection trip in China), and with Dr. Millikan (who not only studies the vast ranges of the solar system but is vitally interested in social and religious affairs), have caught a new glimpse of what Methodism can do, is doing, and must do to meet the momentous challenge of our moment in world history.

Shanghai and Kobe both brought sadness. The life of the two cities has been changed. Business activity in the International Settlement is feverish and kaleidoscopic. Fortunes are being made, out of human suffering, out of gambling, out of exchange speculation. But the future of Shanghai is unknown. Methodists are there too, at the heart of significant relief efforts, Glenn Fuller in the United Mission Treasurers' office, the Mains and others matching their knowledge and ability against continuous disaster. Kobe has only a third to a half of her factories operating. Coal is almost impossible to obtain. Gasoline is drastically rationed, charcoal-burning trucks are on the highways, warehouses are quiet, shipping is missing in the harbor. Methodists find themselves in a strange atmosphere of repression and inhibition, with their General Conference condemning war as a sin, and the Japanese Methodists accepting government compulsion to fight for "a new order in East Asia" which is actually only a vicious imperialistic raid on a neighbor's homes and villages and cities. To give point to what Japanese Methodists are doing, two Japanese Methodist ministers are known to be working under Imperial army and navy command, naively trying to make contact with Chinese Christians in order to tell them of Japan's good purposes in such destroyed cities as Canton.

The vast difference in understanding of Christianity as shown by the friendly tolerance of the Chinese in contrast with the official Japanese Christian acceptance of the war as the will of God is most illuminating. If Methodism can somehow effect a recognition of permanent values and standards of Jesus which cannot be laid aside during political and military catastrophe, it will be well deserving of a high place in our tragic moment.

Many of the Methodists on the "Pierce" expect to be present at the General Conference in Atlantic City. They will bring, as delegates and advisers and observers, what they believe are important contributions from Oriental Methodism. In 1926, when the editor of ZIONS HERALD sat on the candidate committee of the Board of Foreign Missions, he heard this writer say before starting for India that he "believed it would take the outstanding and discoverable virtues of both East and West to build a Christian world." The writer is more convinced of that than ever. He expects to see Methodism—East and West—match its magnificent moment at Atlantic City in the year of our Lord 1940.

Conflict

ARTHUR HOPKINSON

I tell you I hate war!
To think that men,
Like predatory animals,
Should prey upon each other,
And that by sword—
For any reason—
Man should slay his brother,
This to me is most heinous crime.

And when I heard that Nazi bombs
Had burst on Scapa Flow,
My "educated" heart was grieved.
I vowed that "war must go!"

But when the headlines
Screamed the news:
"British Bomb the Isle of Sylt,"
I searched this selfsame heart,
And found—
No sign of shame or guilt.

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THE INDEPENDENT METHODIST WEEKLY

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Is God Neutral?

Thou that art of purer eyes than to behold evil, and that canst not look upon iniquity, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?—The Cry of Habakkuk.

JOHN A. HUTTON, in *The British Weekly*

I should deeply resent it, were anyone to suppose that I chose that title in order merely to catch the eye. For the question—Is God neutral?—is a question which is raised a thousand times in Holy Scripture. This not in the Old Testament only, and not in the Old Testament disproportionately, but with equal insistence in the New Testament. What is the cry of dereliction on the cross of the Son of Man but the *approach* to the soul of Jesus in His final agony of the last misgiving!

Even were it to be discovered that this question of the neutrality of God is more frequently raised in the Old Testament, it would not be strange; neither would it mean that those saints and prophets from whose perplexed souls the cry broke were lower in stature than we are. For *they* had less to go by than we have. They had nothing but historical events, which then, as now, may be interpreted in contrary senses. They had also the illumination of their minds and the uplifting of their hearts by the comfort and corroboration of the Spirit of the Lord. But there also they might be in error; for they also lay open to the temptation which is *the* Temptation, to listen to second thoughts and to use our critical faculties to turn the edge of God's sole instrument in His dealings with men, into whose final responsibility He will not intrude.

But on both of these counts we are so blessed above them that, once again, it would be nothing to be amazed at should the fact be that there is less of this desperate inquiry in the New Testament than in the Old. (I am not conceding that there is this disproportion.) For, in addition to those events which corroborate faith, and in addition to the guidance and illumination of God's Spirit which we may now test by its identity with the Word and Spirit of Christ,—so that we need none of us deceive ourselves,—*we* have now and henceforth and forever the recorded experience of Jesus Christ. In every last emergency which might be so grave as to appal us, we may cast ourselves upon His breast who experienced what we are now encountering, who, indeed, gave us His assurance that, if we were truly His disciples in this hostile world, we should be asked by life to share His trials of faith!

Still, there may be those who feel that one might have put more quietly that aspect of things which provoked saints and prophets to utter this desolate cry. There are those who may even say or feel that there is a certain excess and even irreverence in setting down such a question as: "Is God neutral?" For there are still those who would seem to regard it as more likely to be well-pleasing to God that we should "flatter him with our lips," than that we should make plain to ourselves some course of events which others attribute to Him, and should resent such an imputation as unworthy of Him, and therefore as untrue because impossible.

The book of the prophet Habakkuk is probably not very well known to the churches; to the world it is probably not known at all. It is a state of things which may account for much that disquiets us, in the one region and in the other. It is a state of things which may explain our almost complete lack of decisiveness in our moral judgments, and the complete lack of that exaltation which in words is eloquence, and in action enables men to endure all things for the sheer excellency of the glory of one's calling.

The "prophecy" or utterance which Habakkuk was under a "doom" to deliver begins with words of which my title, "Is God Neutral?," is the only possible paraphrase. Thus Habakkuk breaks out:

> The burden which Habakkuk the prophet did see. O Lord, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save. Why dost thou show me iniquity and cause me to behold grievance? For spoiling and violence are before me, and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous, therefore wrong judgment proceedeth.

I should like to stop there: for already I see more to enforce than I shall have space for. And yet, missing some

verses which positively stagger with contemporary truth, I must quote again. Rather let me ask my strenuous readers who have accompanied me thus far to raise their eyes and read again verse 13 of chapter 1 of this disquieting but most comforting book, which I have transcribed as my subtitle.

That man should cry out in this way to God, as though he were bringing before the eyes of God some state of things which He might have been too preoccupied to observe, some state of things which must be an offense to Him—that man should cry out thus is, perhaps, the most hopeful of all signs! There are many such cries! Cries to get away from things as they are—such as "O that I had wings like a dove!" Or a cry that one might be surer of God—such as "O that I knew where I might find him!" As deep and reverent as either of these is the cry to God to remember His own covenant, to remember His pledge. For this last, in a true sense, is a cry in which a man, almost overwhelmed by the aspect of things, does not cry to God not-to-let-*him*-down, or not-to-let-*us*-down: he cries to God not-to-let-*Himself*-down!

This cry of Habakkuk occurs again and again, and in the ear of God it must be a pure cry, such as cannot ever fail! Hence our Lord's cry of dereliction from the cross must have pierced all heaven, and in its consequence must have let loose upon us all such grace as we have not yet exhausted.

For *that* is the great concern, which is only equaled by God's concern for us: I mean our concern for God. There we are on the very nerve of the cry from the New Testament: "Let God be true!" Let not God ever be said to have failed us! Let us accept any and every explanation of things, so be it the face of God is not obscured and that His eyes had not failed in their everlasting sleeplessness!

There is something of such anxiety in the cry of this prophet so shamefully neglected, yet so contemporary and understanding of the events which confront us, and of the danger of paralysis which such events induce, unless and until we see them grasped and embraced and become an instrument in the hands of God.

It is as though the prophet, after stating what others might be saying, and what mutterings were going on in their hearts about God, had, with the familiarity which God permits to those who are worthy, made an *aside* to Him. It is as though he had said, *I* can stand the challenge of events. *I* know, also, how to deal with the final temptation which besets a man who thinks that he has had too much to bear, and who proposes, in consequence, to "give up," to "resign," to "hand in his ticket," to "curse God and die." But, Lord, there are others. And here is a consequence which springs from the apparently unrebuked devilry of this world. Ordinary people, average people, of whom Thou knowest there are always many, looking on at the seeming triumph of evil men and wicked purposes, begin to doubt whether Thou hast indeed "any regard for the work of thine own hands."

The prophet may be said to continue thus, for indeed thus he does continue. "Why dost thou *show me* iniquity, and cause me to behold grievance!" Or, as we might say in our poorer and more querulous speech, Why did God give us a faculty, which He has not given to the beasts of the field,—a faculty which leads on to the forming of a conscience of good and evil,—why, if He did not intend us to do something about it?

And, Lord, if one may presume so far, why dost Thou *show us* iniquity, so that, beholding it, we say, "It must not be!" if Thou Thyself dost not feel about "iniquity" as we feel about it? Or, are we intended *not* to feel anything? Or to control and even suppress our feelings?

But, that be far from Thee, O Lord; must not the Judge of all the earth do right!

Otherwise, O Lord, why hast Thou made us so that, by what we call the *sensus communis* of the enlightened race of men, we condemn certain things and hold it to be, perhaps, the very sin against the Holy Ghost that we should hold down the truth in unrighteousness? Why give us the power to *feel* and forbid us the disposition to *act?*

Are such unfinished and frustrated feelings well-pleasing to Thee and what Thou lookest for in us? Were those tribes of Reuben and Gad *not* to be rebuked as Moses rebuked them, when they proposed to settle down in the midst of their luscious fields, with their wives and their cattle, leaving their brethren, who had helped to bring them so far, to fend for themselves!

In that case, also, the Edomites were right to *look on* when Thy people, whom the Edomites had pledged themselves to help, were being hewn down at the fords of the Jordan!

In that case, also, the priest and the Levite were *right* who, first one and then the other, saw something lying by the roadside on the way to Jericho. Thou knowest the story, Lord, for Thy Son must have told it Thee.

How those two, the one and later the other, observing this heap by the roadside, admitted to themselves, the one and the other, that it might indeed be the body of a man: for it was a notoriously perilous road. Those two, therefore, the one and the other, with an ingenuity beyond any infamy of which mere beasts are capable, decided that the prudent way for them, first the one and then the other, was *not to make themselves quite sure that it was a human body*. For, were it acknowledged by them to have been a human body, *then* they were confronted with a case of conscience such as would forever damn them in their own eyes if they had succeeded in playing that old trick upon themselves!

Were they right? Are we ever right who thus veer and swerve and pass by? Never!

But what of Thyself, O Lord? How am I to answer those who even raise the question, Is God neutral?

To whom the Lord has spoken:

There must be no coercive evidence. There must be no coercive event. There are only consequences, which by a short circuit or by a long circuit secure that kingdom and order which my Son, Christ Jesus, founded and defined in His words, and in the travail of His soul unto death. Lo, I am with you alway.

> Wherefore did I contrive for thee that ear
> Hungry for music and direct thine eye
> To where I hold a seven-stringed instrument,
> Unless I meant thee to beseech me play!

——It is not unknown for those who are most insistent on the shortcomings of the church to be foremost in admonishing the church to stick to religion. Religion is a way of life, not a soothing syrup. A church organization should not seek to determine government policies, nor its own members' attitudes toward government problems. The church, however, is of necessity concerned with everything that affects the lives of human beings, and with the spirit in which political and social problems are dealt with. The church cannot stick to religion unless it is concerned with the whole life of the people it would serve.—*The Friend.*

BY THE WAY—
Comments on the Passing Pageant

★

HALFORD E. LUCCOCK

A Renaissance of Whiskers

Dropping in the other day on our neighborhood barber, we found him in the midst of an eloquent denunciation of the Federal Government. Such music is not anything new in Connecticut. But the object of his assaults was not "that man" but James Aloysius Farley, the Postmaster General. And what moved him to noble scorn was not Mr. Farley's rôle as a politician, but his taste as a picker of faces to be reproduced on postage stamps.

"Look at this!" the barber cried, holding up a picture of James Russell Lowell in all the lavender glory of the new three-cent stamp.

"What's the matter with Lowell?" I asked, puzzled.

"Look at the whiskers," the barber replied. "And look at this," he continued, showing a stamp on which Walt Whitman was hiding behind even more luxuriant foliage. This was followed by Exhibit C, Henry Wadsworth Longfellow, in full plumage of a nineteenth-century beard.

"It's unfair propaganda against barbers," the protester said vehemently. "If a barber depended on these boys on the stamps, he would starve. It's part of an anti-shave-and-haircut crusade."

Perhaps if one were a barber one would look on these venerable faces in a new light, as a potential threat to business. But taking a look at the stamps in the light of this protest brought a different thought. Could there be anything in the secret of strength set forth in the Book of Judges, where the connection is made between Samson's hair and his power? If so, and if there was some connection between the hair on the outside of the heads of these men on the new stamps and the ideas on the inside—then let's go in for bigger and better whiskers. For America could use several Lowells and Whitmans and Longfellows right now. At least the faces are a refreshing change from the close-shaven but uninspiring face of Warren Gamaliel Harding.

Salute to Foreign Missions

Often the most effective tributes to any person or group or institution are those which are entirely unintended. Then the sincerity of the praise cannot be doubted or ascribed to interested motives. Not in a long, long time has there been a more completely unintended, and hence peculiarly impressive, tribute to foreign missionaries than is to be found in the book just published, "Americans All Over," by Jerome Beatty (John Day Co., Inc.). For Mr. Beatty did not set out to write about missionaries at all. He roamed the ends of the earth for fifteen months on the interesting and original journalistic assignment "in search of Americans who were doing interesting things" in foreign lands. He was sent out and backed by Mr. DeWitt Wallace, proprietor of *The Reader's Digest*. The reports he brought back make a volume of fascinating interest.

One feature of this volume which cannot be missed is the fact that a large number of the people whose work he finds worth recording are Christian foreign missionaries. He did not set out to "play up missionaries." He couldn't help it! Mr. Beatty did not seek for noble folks "doing good" in the world. He was simply looking for the most interesting work being done by Americans. But that assignment led him inevitably to many missionaries.

One is Dr. Paul W. Harrison, Johns Hopkins graduate, who has practised twenty-eight years in Muscat, "that frying pan in the remote part of Arabia." Mr. Beatty finds this missionary in "the great tradition," for "he could have had one of the most successful practises in the United States if he had wanted to; instead, by going to this hell hole he achieved something of his idea of having fun."

Another "great American" is Dr. John Van Ess, whose story is a thriller of high courage and infinite patience. He has been thirty-six years in Arabia. At Basra, a city of 85,000 people, he has conducted a school for boys for twenty-six years, "with the result that half the educated men in Basra learned all they know in his school."

Other "interesting Americans" are Dr. Ida Scudder, who has a hospital in Vellore, India, and Bayard Dodge of the American University of Beirut, and Lillian Trasher and her remarkable orphanage at Asyut.

All this is the more effective in that a part of the company assembled by Mr. Beatty are a varied group, including sports promoters, wild animal hunters, and our ambassador to Great Britain, Mr. Joseph P. Kennedy, and his large family. Mr. Beatty simply recorded what he found—that in evaluating the personal gifts of America to the world, the foreign missionary comes first.

Languor and Weak Tea

The quotation that follows was not written about the church, but it has disturbing suggestions to all church members.

In Hutchins Hapgood's recently published biography he gives this description of the members of the "Laodicean Club," to which he belonged while a student at Harvard: "On the first meeting we lay about languidly on a sofa and rugs and drank weak tea. A few reflections of pale philosophy were suggested, but all positive expression was taboo. The second meeting was much the same as the first except that nothing whatever was said—we had grown too weak for that. There was no third meeting."

Did you ever hear of a church that became a Laodicean club? It can easily happen. It did happen once, of course, at Laodicea. A bulletin board with this inscription would look strange:

St. Peter's Church
(Otherwise known as the Laodicean Club)

But it might be true. Languor and a sofa, pale philosophy and a taboo on positive expression—these are not unknown. They grow insidiously, like an unsuspected cancer.

Dead Heat

"War carried on by gas and bombing is no longer war, it is a kind of bloody surgery. Such a war is won by him who rots last, but in the end both rot together."—"*Wind, Sand and Stars," by Saint Exupéry.*

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A Good Witness Testifies

Genuinely appealing in its freshness and originality is Dr. Sherwood Eddy's latest book, "I Have Seen God Do It."* One of the overlooked admonitions of the New Testament is to the effect that Christians are to be witnesses in behalf of spiritual values. This volume is an admirable fulfilment of that injunction.

Few persons, if any, are in a position to testify to the reality of Christian truth as is Dr. Eddy. Probably no other American Protestant, with the exception of John R. Mott, has traveled so widely or observed more painstakingly the personal, social, and religious life of Europe and Asia. It is thus possible for him to write, not only of the working of God in his student days at Yale and in his visits to Northfield, but of the achievements of the Spirit in Great Britain, Czechoslovakia, Russia, China, India, Japan, and the Philippines. The time element is another of Dr. Eddy's assets. For practically four decades he has gone up and down over the earth. Hardly any similar period has seen such thoroughgoing changes and reverses, political, geographic, and emotional. In a multitude of crises and conflicts, then, our witness has noted the evidence of a "power within us, not ourselves, that makes for righteousness."

Dr. Eddy writes in a terse, vivid fashion which never allows the reader's interest to lag. Incidents, interviews, conversations—all help to lift the book from the level of the abstract to the heights of the definite and the specific. One catches glimpses of many a situation touched with compelling significance. One sees numerous personalities who have played important rôles in near-by history—Moody, the Dean of Canterbury, President Masaryk, Horace Pitkin, Gandhi, Jawaharlal Nehru, Kagawa. Behind the book one feels the force of a profoundly rich personal faith. Perhaps this awareness is more keenly sensed in the final chapters wherein the author testifies to what he has seen God do "in Answer to Prayer," "in History and Social Change," and "in Our War-Torn World Today."

The message of this volume cannot but serve as a needed tonic to many who now view the Christian cause with wistfulness, anxiety, or downright fear. One is sure to turn from these pages to one's own small task and daily routine with a fresh uplift of spirit.

*I HAVE SEEN GOD DO IT. By Sherwood Eddy. Harper & Brothers: New York. Price, $2.

History-Making Document

Little did the members of the Uniting Conference at their session on Tuesday evening, May 9, 1939, at Kansas City, realize that before the first General Conference of the new church should convene, Methodism would have on its hands a highly significant "test case" sharply calling for a practical application of the principles which they laid down that evening in two paragraphs in the Social Creed which read:

> The Methodist Church, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It holds that government rests upon the support of its conscientious citizenship, and that conscientious objectors to war in any or all of its manifestations are a natural outgrowth of the principle of good will and Christian desire for universal peace; and holds that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military preparation or service for all conscientious objectors who may be members of The Methodist Church. In this they have the authority and support of their church. However, we recognize the right of the individual to answer the call of his government in an emergency according to the dictates of his Christian conscience.
>
> We stand for the recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; and for the encouragement of free communication of mind with mind, as essential to the discovery of truth.

In far-off India the pacifist issue has been raised by a small group of consecrated missionaries, two of whom, as we pointed out in an editorial, "Conscientious Objectors Resign," which appeared in last week's HERALD, have resigned and at this writing are on their way to the United States. Beginning on page 306 of this issue, we reprint the whole of an open letter entitled "Christ-Supremacy Manifesto" which was sent by this group to the Viceroy of India. We publish this letter for three reasons: first, because we believe in free speech and free press; second, because already we are hearing of "interpretations" of the letter which we think misinterpret it, and, third, because it is of the utmost importance that this document, destined to become historical, should be in print for everyone to read. It is not inconceivable that it may lead ultimately to a complete review of the whole missionary policy of the church in relation to government.

As to the letter itself, something may be said concerning the propriety of a group of guests in a foreign

country addressing a communication on policy to the head of the government of that country. But, whatever strictures may be raised on that point, it remains true that the document is dominated by the Christian spirit and reveals unusual insight into gospel teachings and a courage such as characterized the followers of Christ in the early centuries. With all the implications and conclusions of the manifesto, we are not in full accord, but the letter as a whole does represent, we believe, the inner reality of Christ's teachings.

With regard to the missionaries themselves, we simply repeat what we said last week:

> The issue is indeed a delicate one, and the board must therefore use great care in its attitude toward these conscientious objectors. Until the British Government itself definitely asks for the recall of such missionaries or they themselves voluntarily make the decision, as did Mr. Smith and Professor Keene, neither the bishops on the field nor the board in New York, which ultimately has the power and authority over missionary withdrawals, should take any action whatever against them. To do so is to violate the plainly stated position of the church respecting conscientious objectors as it was expressed by the Uniting Conference.

The executives of the Board of Foreign Missions have been in close touch with these missionaries and the authorities of the church on the field by cable and letter for a number of weeks, and the record shows that, in handling the case, the secretaries of the board and their staff have strictly followed the principles laid down in the editorial "Conscientious Objectors Resign." We are proud of the leaders of our missionary work and proud of the board, which through its executive committee backs these executives in the position they have taken.

Forward for Youth

With vigorous and far-sighted leadership, Bishop G. Bromley Oxnam has addressed himself to the problem of the future of the Methodist Religious Society in Boston and the possibility of its rendering a larger service to the church and the kingdom. On Tuesday of last week he appeared at the meeting of the quarterly conference of the society and outlined a program that he had formulated after a thorough study of the situation. The gist of it appears on page 303 under the caption "An Inspiring Plan for Youth." The members of the quarterly conference gave close attention to the bishop's suggestions and after discussion voted to adopt his plan.

To make possible the realization of the new program while conserving important interests, the conference voted to turn over Copley Church to the mortgagee and close it as of June 1, and to sever completely all connections of Tremont Street Church with the Methodist Religious Society and the Jackson-Binney Fund, with the understanding that for a period of three years that church should receive annually from the society the sum of $2500. Tremont Street Church will be organized as an entirely separate charge with its own board of trustees.

The decision of the quarterly conference of the Methodist Religious Society is far-reaching in its implications and will, we predict, result in a development for the religious training of youth which will before long receive country-wide recognition.

The New B. U.

It will take only twelve million dollars to bring into actual realization the new Boston University, the beautiful model of which is shown in an arresting halftone picture on the back cover of this issue of ZIONS HERALD. Only twelve million! That may appear to be a huge sum, but when compared with the vast amounts of money spent in America on automobiles, attendance upon motion picture theaters, liquor-drinking, tobacco-smoking, and numerous other things, twelve million dollars invested in training the youth of the country is indeed a very small sum carrying a promise of very large service to the world. Already one magnificent building, the new home of the College of Business Administration, has been built and paid for. Made possible by a generous gift from the Hayden Foundation, it is now occupied and the work of the College of Business Administration is under way on the new campus. Another large gift of one or two million dollars from some earnest friend interested in the preparation of youth for the exacting tasks of tomorrow would exert a mighty influence in achieving the twelve million goal, for "nothing succeeds like success." Somewhere there is a man or a woman who can bring President Daniel L. Marsh's noble dream into actual realization.

Hardy Perennial—Gandhi

Mohandas K. Gandhi, still leading his fellow countrymen in the struggle for larger freedom although times without number he has been pronounced as good as dead, in a final address before the All-India Nationalist Congress brought the meeting to a close with these words: "We must break the bond of slavery, but if I am your general, you must accept my conditions." He suggested a policy of moderation and compromise and won out against the more radical and aggressive elements of the party. The enthusiastic reception given Gandhi by the delegates after his five years' absence from the Congress meetings furnished evidence that his power has not waned.

The meeting was the climax of an intra-party struggle, reflecting a division of opinion within India itself, which began with the war in Europe. When the British Government sought empire support for its proclaimed fight to preserve democracy and the autonomy of small states against totalitarian threats, India's nationalists demanded immediate autonomy for their own country of 350,000,000. London indicated it would grant dominion status, but not until the war was over. In the Nationalist Congress a leftist faction, led by Subhas Chandra Bose, former party president, insisted on complete freedom.

It now seems clear that Gandhi, while as determined as ever to secure freedom, nevertheless recognizes the danger of possible totalitarian control over India and rightly judges that British rule is far to be preferred to goosestepping Nazi regimentation.

THE ONE THING NEEDFUL

As we emerge from the Lenten season, during which the minds and hearts of Christians throughout the world have been fixed on the life and teachings of of Lord Jesus Christ and upon His crucifixion and resurrection, there is danger that, under the pressure of the hard practicalities of life, we may lose the deep insights of the forty days. We Methodists are particularly open just now to this peril, for in the transition period of union we face busy days of reorganization and readjustment. The first General Conference of the new church, the first Jurisdictional Conferences, and meetings for the organization of merged boards, societies, and commissions are just ahead of us.

What is the one thing needful in the situation? We must have careful thought and planning. That goes almost without saying. But of even greater importance is the underlying spirit and purpose with which delegates, officials, and leaders in the various activities of the denomination approach the gigantic task of shaping the future of the new Methodism. This one thing needful, we must remember, sharpens down to the individual. There is no such thing as wholesale devotion, obedience in the mass to the will of God. Each man and each woman among the lawmakers and reorganizers of the church must come to an understanding of their personal obligation to their Lord, of their personal responsibility to the full extent of their ability in loyalty, devotion, and intelligence for the future of the denomination and its work in bringing in the kingdom of God on earth.

It is a time for heart-searching. In this age of activism we have all but forgotten how to meditate upon the things of God, and in the silence of our rooms to face the real men and the real women that we are from the angle of controlling motives. Action! Action! That is the key word of our time. Never mind the hidden springs; give attention only to the rushing stream. We moderns make a great showing of hustle and bustle, of things undertaken and things accomplished. But quality—ah, that is another matter. Many of our "successes" are as sounding brass and a tinkling cymbal, and many of our so-called "results" are as empty as a discarded shell on the shore of a boundless sea. We, like God Himself, create in our own image. If we have no true spirit within, the work of our minds and of our hands will be a dead thing; but if there is genuine richness of soul back of the creation, it will glow with celestial glory. There is an old verse of Scripture which used to be frequently quoted by the fathers, but which has been largely discarded on the ground of its alleged Calvinism and erroneous psychology. Truth is not quite so easily disposed of, however, and that wise Biblical saying still halts our easy evasions. Read it again—"The heart is deceitful above all things, and desperately wicked: who can know it?"

One of the most wholesome of recent books dealing with this general subject was written by Soren Kierkegaard, the Danish philosopher, whose writings have had a powerful influence in shaping modern European religious thought. This particular volume, which bears the arresting title "Purity of Heart Is to Will One Thing," has just been translated into English and should be widely read. Throughout its pages, like the ever-recurring theme tones in a great symphony, appears and reappears the word "double-mindedness." It and its derivatives are repeated probably hundreds of times in the 206 pages. In a keen and devastating analysis of human motives, Kierkegaard lays bare our hearts. His surgery is far from pleasant, but it has a life-saving quality. He deals with the "barriers," the "prices," and the "musts" of "willing one thing." He discusses our half-hearted, double-minded devotion to God from many angles—the hope of reward, the fear of punishment, "egocentric service," "commitment to a certain degree," our evasions, and our self-deceptive cleverness. There is a searching prayer in the book which might well be seized upon and repeated again and again by all delegates to the coming Conferences of Methodism. In the concluding paragraph of the book, Kierkegaard cries:

> Father in Heaven! What is man without Thee! What is all that he knows, vast accumulation though it be, but a chipped fragment if he does not know Thee! What is all his striving, could it even encompass the world, but a half-finished work if he does not know Thee! Thee the One, who art one thing and art all! So may Thou give to the intellect, wisdom to comprehend that one thing; to the heart, sincerity to receive this understanding; to the will, purity, that wills only one thing. In prosperity may Thou grant perseverance to will one thing; amid distractions, collectedness to will one thing; in suffering, patience to will one thing. Oh, Thou that givest both the beginning and the completion, may Thou early, at the dawn of day, give to the young man the resolution to will one thing. As the day wanes, may Thou give to the old man a renewed remembrance of his first resolution, that the first may be like the last, the last like the first, in possession of a life that has willed only one thing.

Even in great church assemblies there will be subtle temptations which will appear like angels of light in shining garments. Let us pray that all delegates may learn "to will one thing" as they enter upon their tasks. And what is it "to will one thing"? It is to make a complete, uncompromising surrender without any half-heartedness or double-mindedness, not only in the abstract but also in the concrete, to the will of the eternal God.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

The young Moses, in spite of all his honest and unselfish loyalty to his race, in spite of all his sacrificial enthusiasm, had failed. He had lost his high place as the son of the Pharaoh's daughter, he had lost his wealth, he had exchanged the refined luxury of the palace for the rough lot of the desert shepherd. Confident expectation of success had given place to the bitter certainty of failure. But this youthful failure lived to become one of the world's great history-makers, putting his mark on the whole future of the human race. It is incredible and we may well ask ourselves how it could possibly have happened.

And the angel of the Lord appeared unto him . . .

The Bible explanation is that this failure came into contact with the Lord God. This contact made all the difference in the world, and the failure became a success. If we are not quite content with this explanation, we might be reminded that many other changes have been attributed by those who benefited from them to this same cause. John Wesley had been a failure in his major undertakings up to the time of the Aldersgate experience; we know the astounding power which was his from that time on. Most of us have known people whose lives were transformed by what they described as an experience of religion. They did not revolutionize the world, because they were not great in character and personality; but they did have a remarkable increase in effectiveness of living and in power, and they did exercise a helpful and constructive influence after their new experience.

Now, here is something for good church people to think about. If there is one thing we need in this present troubled time, it is power. Just now we Methodists are doing our fair share of telling the world about the remarkable achievement of uniting eight millions of church members. But now that we are united, what is going to happen? Somehow, one can't help wondering why all the great hosts of church members with all the elaborate machinery of organization and all the wealth that they stand for have so little power in the world. Organized evil can legalize race-track gambling, can secure legislation that turns every drug store in Connecticut into a liquor store, every restaurant into a barroom, and puts beer into nearly all the grocery stores. The churches stand by helplessly. There are even those who talk about the decay of organized religion. But surely God is not dead, nor are His powers failing. Evidently, the trouble is that we are not in effective contact with Him.

And Moses said, I will turn aside now, and see . . .

Moses had that effective contact because he could read the signs of the times, and he could read them because he took the time to do so. If the average Methodist established a real contact with God, it would be a miracle beyond all possibility of explanation. He simply will not turn aside from the steady routine of his days. There are burning bushes on every hand; never a day passes but some great event calls upon him to turn aside. The world is simply crying aloud with evidence of the mysterious presence of the Spirit of truth and goodness; the very breakdown of our own selfish and materialistic civilization is a terrible reminder that our God is a consuming fire. But our own people do not turn aside to see.

And when the Lord saw that he turned aside to see, God called unto him . . .

The Book of Exodus is quite explicit on this point. Only when Moses turned aside did God call to him. The attitude of serious interest and expectancy, the realization that there is something wonderful and mighty in the world and the desire to know that wonder and that might—these are the necessary conditions of knowing God.

Too many of us drudge on through life, never lifting our eyes from our own immediate interests, expecting nothing great, nothing exciting from life and never being disappointed. In our religion, as in all else, we never see the marvelous, and therefore the marvelous never speaks to us. Here are fine young men who never see the glory in a group of boys whom they might lead into Christian manhood. Here are fine young women who could transform the girls of their community, but they see nothing in their younger sisters which makes them want to turn aside to see what this great thing is. Here are strong and able business men who cannot see in the great institutions of religion the thrilling opportunity of lengthening their own reach and making their lives effective centers of power.

But here are people who do turn aside, and see what happens to them. They are not all giants as was Moses, but their power is multiplied, for when they turn aside they find God. They find Him in the lives of the boys and girls they teach and lead, they find Him in their unselfish service in places of responsibility and toil in His church, they hear His voice. And men wonder as they see the change that comes into these lives.

Certainly I will be with thee.

It is not at all likely that this experience at the burning bush was the first time that Moses had thought of God, that it represents the beginning of his religious life. But it was the beginning of his experience of God as a real and ultimate force in life.

There was a time when electricity was one of the toys of the scientist and the dabbler in science. They did amusing little tricks with it. It was real, but it was not mighty. Aren't there too many of us for whom God is one of the minor interests in life, real, but not to be relied upon? Just as there came a day when electricity was taken seriously and then became one of the powers by which life was incredibly enriched in a thousand ways, so to Moses came the time when God was taken seriously, and then what a mighty power came into his life.

Let us in these great and terrible days turn aside—it may be that, when we do, we shall hear with a mighty sense of reality God calling to us, "Certainly I will be with thee."

How to Build a Congregation

II. THE TWELVE MOTIVATION LAWS

GEORGE NEWLON DANFORTH

The thesis in the first article of this series was that a minister could increase his congregation by fifty per cent. if he knew and used the Motivation Laws, just as a doctor can increase the average health of a physical body by a proper knowledge and use of balanced diet and vitamins.

Is a fifty per cent. increase too much to be expected? Here is an example of what a small amount of motivation will do in another field.

John Caples, of the advertising firm of Batten, Barton, Durstine & Osborn, has made extensive and carefully controlled tests on the motivating power (in advertising they speak of it as pulling power) of different advertising captions.

For example, an advertisement for the Alexander Hamilton Institute was inserted in several different magazines, with a keyed coupon. The body of the advertisement and the coupon were exactly the same in all cases, but two different captions were used, as follows: "Alexander Hamilton announces a new course for men who want to be independent in five years" and "You would not listen to us ten years ago; perhaps you will listen now." The first caption motivated seven times as many people to send in a coupon as did the second.

When we attempt to analyze these two captions in terms of their ability to fulfil, neglect, or deny the twelve emotional hungers that were listed in the previous article, we find that the first caption, with the words "announces a new course," fulfils the emotional hunger for "progress" and tickles the "curiosity" a little. The words "for men who want to be independent" hold out a promise that partially fulfils the hunger for "security." The words "five years" imply the accomplishment of some worthwhile ambition within a relatively short length of time and thus fulfil the desire for "activity."

In the second caption, however, we find quite the reverse. The whole sentence is something of a "slap in the face." It denies the fulfilment of the "superiority" hunger. If we scored each motivation appeal as of equal value, we should have the first caption scoring plus 4, and the second minus 1. The results, measured in terms of coupons actually received, clearly substantiate this analysis.

What does this small example mean to a minister? Simply this: that he should write and test titles for his sermons with attention to the capacity of these titles to fulfil the hungers in human hearts. This is what the better advertising men and the publishers do, and the result is such titles as "Life Begins at Forty." There is high hope and a promise in this title. As a minister weighs his sermon captions he will capture the attention of an appreciably greater number of people and motivate them to come to hear him preach at least once. Whether or not these "one-time buyers" are converted into "repeat customers" depends entirely upon the minister's ability to continue to satisfy these hungers in the sermons that he preaches and in the activities that he, with his cooperating and supporting laymen, initiates and conducts around the nucleus of his church body.

In attempting to build the motivation plan, the first step seems to be a full understanding of what I have called the twelve Motivation Laws. I will therefore try to list these twelve laws, giving some examples of how they are used in advertising, in conducting sales meetings, and by politicians and others.

THE SECURITY MOTIVATION LAW

All men instinctively crave safety and security. Any time a leader by word or act makes men feel safe and secure, he is using the Security Motivation Law. The method or means by which he uses this law becomes then a Security Motivation Technique.

Banks use this particular law in many ways. The granite walls connote to the depositor, and to the potential depositor, a sense of safety. The Circassian walnut interior, the Strathmore vellum paper, the imposing list of directors and executive vice-presidents, are all techniques used to convey to the public this feeling of safety and security.

In the advertising field, this motivation appeal is implemented by newspaper reprints, money-back guarantees, case histories, well-selected insignia, art work done in woodcut effects, testimonials, script type, age of the firm, pictures of the plant and staff, trial offers, and in many other ways.

When Grover Cleveland was sheriff of Erie County in New York, so the story goes, the ever-prevalent rumors of graft were afloat. One of Cleveland's duties was to see that sufficient cordwood was purchased by the county. To impress upon the people that there was no graft in his particular department, Cleveland would personally go out to the woodpile each day and measure the wood as it was delivered, in the sight of all who were present. It was his method of dramatizing a situation, and in motivation language it was a Security Technique.

THE CURIOSITY MOTIVATION LAW

Any time we do anything that makes other people unconsciously say to themselves, "I wonder what that is," "I wonder what that means," "I wonder what is going on there," we are using some form of the Curiosity Motivation Technique.

When the Collier Publishing Company was selling O'Henry's short stories in book form, it would begin its sales letter with some short sentence, such as "When the rattlesnake struck," and readers would be compelled by curiosity to read on to find out what it was all about. When *Time Magazine* mails a million subscription letters, they are apt to begin: "We sell Magic Carpets."

These are simple examples of planned methods of using the Curiosity Appeal.

THE ACQUISITIVE MOTIVATION LAW

All humans have a hunger to acquire and possess material things. Any means we use to satisfy this hunger is an Acquisitive Technique. In the advertising field, premiums, special price offers, merchandise dividends, odd cents in the prices, penny sales, are among the methods adopted. It is interesting to note that when a firm is attempting to use a Security Technique in advertising it usually employs large space, severe arrangement of type, and leaves considerable white space. The extreme examples of this method are

the famous Tiffany advertisements. If, on the other hand, the firm wishes to use an Acquisitive Technique, it can best achieve its goal by choosing cheap paper, small type, and a great deal of copy. A classic is the Sears Roebuck catalog. Incidentally, Dick Sears would never allow any piece of advertising to be mailed without a money-back guarantee. The company therefore receives the benefit of the Acquisitive Technique by the price offers and congested type arrangement and also the benefit of the Security Technique by this money-back guarantee.

Another method of using the Acquisitive Technique in business is to make an implied promise of profit. I think there is an interesting parallel between the implied promise used in business and the success of the famous old hymns which soothed and continue to soothe tired and confused souls by the promises justifiably held out in such titles as "Abide with me," "Rock of Ages," and "Nearer, my God, to Thee." Those old hymn-writers would equal and might even surpass Bruce Barton as a copy man.

The Progress Motivation Law

Humans crave to make a little progress, and any technique that satisfies this hunger is a Progress Motivation Technique.

The word "announcement" connotes something that is new, and "new" implies progress. A reference to research work done or to articles that are imported fulfils this hunger. This appeal, however, is one that can very easily be overdone. While we all crave progress, it is like a sweet dessert and never takes the place of a good T-bone steak which has the meat of Security. That is, if you are too progressive, people become afraid of you.

When Disraeli made his first speeches in Parliament, their effectiveness was undermined by the fact that he was too brilliant, he was too alive. Those black-and-white canes that he changed at the stroke of twelve o'clock, that yellow brocaded waistcoat, those high poetical flights of oratory, were too "new." It was shocking to the staid old Englishmen. One of O'Connell's lieutenants passed this word on to Disraeli as a gesture of friendliness, and Disraeli, being quick and astute, immediately changed and began to give long, dry discourses on the potato crop in Ireland, weather statistics, and so on. This last was a definite Security Technique to offset the too progressive spirit he had shown.

The Activity Motivation Law

All human beings crave to be active. They dread boredom, and any method we use to satisfy this hunger is an Activity Motivation Technique. In advertising, we do it with air mail, flight lines in our art work, comic strips, pictures of ships and planes. Often the picture of an animal carries a memory of playful activity. As a matter of fact, most of these techniques have their basis in the Pleasure-Pain Association Law. There is this distinction between an Activity Technique and a Progress Technique: a Progress Technique usually has to be an Activity Technique, but an Activity Technique does not necessarily have to be a Progress Technique.

It is interesting to recall that, with the exception of a few writers, practically every prominent man of history has been a physically active individual. The famous writers who have not had this fortunate characteristic have usually come to their earthly reward posthumously.

The Superiority Motivation Law

Every human being longs to feel that he amounts to something, that he is important, that he is superior to at least one other person. Any method that we use to fulfil this craving in other people, or to aid them in fulfilling it within themselves, is a Superiority Motivation Technique. This one Motivation Law is the basis of the tremendous success of Dale Carnegie's book. Examples are endless of people motivated by the fulfilling of this hunger. Another Carnegie—Andrew—was famous for his ability to use this law. When he controlled the sleeping-car industry he named his company after Pullman. When he built his first big steel mill he named it after his partner, Thompson. His protégé, Schwab, says that he picked good men and was unstinting in their praise.

Unfortunately, this gnawing hunger for superiority is responsible also for most of the malicious gossip in the world. The weaker members of society gossip in an attempt to drag down stronger or better members so that by comparison the gossiper can seem to grade higher. It is the troublesome old "defense" mechanism again.

The Competition Motivation Law

People love to compete with one another. It is a method of proving to themselves that they are superior to at least one other person. Any method we use to fulfil this hunger is a Competition Motivation Technique.

This particular law is used very successfully in all sales work. I have thought many times that, if sales contests were done away with, half of the big insurance companies in the country would go bankrupt, and particularly all direct sales organizations. Sales-managers know that this form of motivation motivates money right into the till.

It seems strange that the radio has only recently discovered this compelling power of competition. England is just coming to it. We have "quiz programs" in abundance, but it is almost impossible to overdo this competitive technique. The tremendous popularity of the program "Information, Please" has three distinctive elements of competition, coupled with the brilliance of its "walking encyclopedia." First, the general public competes by sending in questions. Then Kieran, F. P. A., Levant, and the special guest compete among themselves. Finally, we sit there by the radio, bite our tongue, and say to ourselves, "If they would only give me just one second, I could get the answer and win." We become tense with emotion just because we are being subjected to a good Motivation Technique.

Theodore Roosevelt was famous for his use of this competitive element. At one time he wished to institute an army measure requiring all officers, whether staff members or not, to be physically fit to ride a horse fifty miles in one day. He met considerable opposition from the swivel-chair generals. Naturally, the President, as Commander-in-Chief, could have issued an order making this requirement official. But he was a master of motivation. So he called in Major Archie Butt, his aide, and planned a little plan. He had the major line up two seagoing admirals. Then he called in the newspaper boys and released the story that on the following day the two admirals, Major Butt, and the President would ride one hundred miles, rain or shine. And they did, amid much acclaim and much newspaper publicity. The effect on the army generals was just what would naturally have been expected. They simply could not be outdone by the navy. Teddy had used the Competition Technique again.

In the next article I shall complete the twelve Motivation Laws, with illustrations of how some of the great religious leaders also have used these laws, and then attempt to suggest ways and means whereby the average minister in the average church can adopt them and as a result build a larger and better congregation.

THE CHURCH AT WORK

The Human Side of Kingdom Building

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RAYMOND H. HUSE

The Church Paper Problem

It is evident from the communications published in ZIONS HERALD and from conversation with many ministers and laymen that one of the most perplexing problems the General Conference must face is the problem of the church press. Never in the history of Methodism has the church confronted a greater need or a greater opportunity for strong, inspiring journals of news and thought.

Aside from the financial difficulties, which are more acute than ever before, there are two other major perplexities. The first is the problem of combining in one periodical a general magazine and a local newspaper. Many of our people desire, and more of them need, a thought-provoking paper that shall discuss editorially and by its contributions eternal verities and living issues. *The Christian Century,* while comparatively speaking its circulation is not large, is probably one of the most influential religious journals in Protestantism. It secures that leadership by concentrating on its chosen task. It has no pictures and practically no fiction in an age that is picture-mad and that cries for soothing fiction. We need such a paper unembarrassed by being obliged to cater to any Area or Jurisdiction and freed from the feverish necessity of being overanxious about the size of its subscription list or the receipts from advertising.

On the other hand, our people desire a paper that shall give the news of the churches, especially those in the neighborhood. They want to know how their former pastors are getting along, if there is a revival meeting in Jonesville, and whether there are successful church schools in Harlem. Most of all, they want to see their own church mentioned and their own pastor's picture in the paper. When a paper lengthens its editorials and shortens its personals, it is bound to shorten its subscription lists. If this seems unworthy of a church paper, read the last chapter or two of the book of Romans. Paul did not hesitate to conclude his most profound theological discussion with about forty personal items and news of his own contemplated itinerary.

The second problem is the difficulty of combining in one paper the journal of thought I have suggested with a home paper that would radiate its good cheer at the fireside and be welcomed by young and old. There is a paper of that sort which comes to my home now, and I never read it without the cleansing baptism of tears or clean laughter. We need such a paper for the hosts of our people whose interest in theology and sociology has never been aroused, who care not much about ecclesiastical matters but want help and inspiration to deal justly, love mercy, and walk humbly with their God.

Our difficulty is that we have been trying to carry on impossible combinations. We have insisted that one church paper should give wide space and intelligent consideration to matters of universal concern and at the same time have a complete account of the donation party at Oak Corners. We have desired that our editor should specialize in matters of current religious thought and also have pictures and puzzles for the children and the childlike. I do not believe it can be done.

Frankly, I do not believe it ever has been, in spite of what some of the oldest inhabitants claim to remember. Under the eaves of the old farmhouse where God let me grow up were almost complete files of ZIONS HERALDS. I used to read them on stormy days. When Bradford K. Peirce was editor, there were continued stories that seemed to my boyish mind very interesting, yet I know there was much complaint because the paper was supposed not to be stimulating to preachers. Charles Parkhurst was one of the great editors of his generation, yet I humbly confess that, as chairman of the committee on ZIONS HERALD, in my report I asked that there might be less for the preacher and more for the common folks on its stimulating pages. The same thing was true when James M. Buckley was editor of *The Christian Advocate.* Preachers and men of thought all over the country read it for his brilliant editorials, but it never was the home magazine that many people desired.

What, then, is the remedy for the situation? This is my suggestion. Let us have two great papers, one a stimulating weekly, adapted to the present *Advocate* constituency, that shall outthink, outwrite, and outlive any other religious weekly in America. Elect as editor-in-chief the most brilliant writer in Methodism. Give him a staff of assistants sufficient for the great task. Let this paper find a place on the table of every preacher and every official member in the church. As for church news, it could have a group of correspondents all over the church who should serve us simply the concentrated cream of religious happenings.

Then, in addition to this, let us have a magazine for Methodist homes, warm, stimulating, human, with good fiction, feature articles, and all those lovely touches which make a paper like the *Christian Herald* dear to many homes. My suggestion is that this be issued monthly. Then let us put it in every Methodist home.

Then I suggest that this magazine have either area or jurisdictional supplements devoted exclusively to the church news from that locality, written carefully, interestingly, and not too briefly.

I recognize that the problem of expense is always with us, but if the former Methodist Episcopal Church would discontinue its five *Advocates,* if the former Methodist Episcopal Church, South, would give up its numerous Conference organs for the general good, if the former Methodist Protestant Church would give up its organ, if the various benevolent boards, instead of issuing their own papers, would work through the regular church press, I believe it could be done. Dare I suggest that the women's organization, instead of having a separate paper, have a department in the monthly magazine and cooperate in increasing its circulation? Perhaps also *The Epworth Herald* and *The Epworth Highroad* might join the family.

COLLEGE SUPPORT IN NEW CHURCH

William P. Tolley

[Reprinted from *Christian Education Magazine*]

One of the most important questions before the General Conference at Atlantic City is that of determining how funds raised for the various benevolences of the church shall be allocated and spent. If the practise of the Southern Church is followed, the Annual Conferences will have a voice in the expenditure and control of a part of the funds raised. If the practise of the Northern Church is adopted, a central agency will control all expenditures, and the Annual Conferences will be without voice, authority, or responsibility for any part of the funds contributed.

Up to the present time the church at large has given little attention to this question. In the fine spirit of unity achieved by the new church, an effort has been made to keep questions of procedure in the background and to settle administrative problems on the basis of deference and courtesy. Where the issues are not vital, this is an excellent policy. If, however, a question like the control of benevolence is settled by generous surrender and without adequate study and discussion, it will be a costly blunder.

In the former Methodist Episcopal Church (the Northern Church), the central control of all benevolences has done irreparable harm to church schools and colleges and has weakened the financial support of all Conference institutions. Colleges that once received thirty or thirty-five thousand dollars a year from supporting Conferences are now fortunate if they secure as much as two thousand dollars a year. With the weakening of financial support, many colleges have been lost to Methodism and a good many others will be lost if steps are not taken to insure a closer relationship between colleges and the church. As one college president remarked recently, "non-interest and non-support eventually mean separation."

It may be argued that the depression years are responsible in part for the steady shrinkage in the support of education by the Northern Church. There are two answers to this. The first is that the greatest losses in financial support occurred under central control of benevolences before the depression began. The second answer is the record of the former Methodist Episcopal Church, South, during the past ten years.

For example, during 1938-39 the 45 colleges of the Southern Church received from Conference benevolences $247,860. This amount was in addition to certain grants from general church funds, and even at that no one in the South believes that the church is doing too much for its colleges. On the contrary, there is an earnest hope that the new church will encourage increased support for Christian education. Nevertheless, colleges related to the Southern Church receive on the average about ten times as much as institutions related to the supposedly richer branch of Methodism.

Some, perhaps, will say that the Northern Church is not as much interested in Christian education as the Church South. The answer to this is that Northern Methodists had a deep interest in education before the Centenary and World Service programs began. Before we had central control of benevolences and surrendered our Conference educational collections, the local churches were interested in the whole educational program of the Annual Conference and gave willingly to Conference projects. They would do it again if they were free to control a part of the funds they raise.

The chief cause of the seeming indifference of the Northern Church to its educational institutions is the remoteness of the basket into which all benevolences of the church are poured. The phrase "World Service" is supposed to embrace every activity of the church, including those of home missions and education. Actually, however, it has come to be more and more a synonym for foreign missions, and if education asks for a larger share of the World Service dollar it is told that this can be secured only by taking something away from a foreign missionary project in India, China, or some other distant point.

Since all contributions from local churches in the North must clear through the World Service Commission if World Service credit is to be secured, there has developed an unwillingness on the part of churches to give any money outside of World Service channels. The practical effect of this is to preclude any direct appeal from the college to the local churches to supplement the pittance received from the Board of Education through the World Service Commission. Not one church in a thousand will contribute to a cause for which it does not receive World Service credit.

If the method of controlling benevolences used by the former Methodist Episcopal Church, South, should be adopted by the new church, there should be an immediate increase in benevolence gifts among churches of the former Methodist Episcopal Church. The adoption of the method of the Southern Church will not injure the cause of foreign missions. Certainly missionary interests have not suffered under the former Methodist Episcopal Church, South. It is not a question of missions versus education. It is simply a question of preserving a measure of self-government and of developing all the interest and support we can for Methodist agencies related to the Annual Conference.

Everyday Living

IMMORTAL FAITH

★

Joseph Fort Newton

Once again, in the ritual of nature, the returning tide of life begins to awake from the white death of winter, bringing new promise and prophecy.

Everywhere, in bud and bird-song, nature renews her life, after sleep, and man feels a new throb in his heart, and sees in "all her fleshly dress bright shoots of everlastingness."

Of all amazing facts on this enchanted earth, the most amazing is the immortal faith of man in the immortal life. By what right or rhyme or reason does the tiny, dreaming soul of man fancy that it is exempt from the grim clutch of death?

Death and dark fatality seems fatal and final. The masterful negation and collapse of the body seems complete and crushing. But no; mankind defies death and denies its victory!

It has been so as far back as human records go. Whole civilizations have vanished, leaving only the memorials of their immemorial faith in the life that shall endless be.

No people have ever believed in immortality as the Egyptians did. Their "Book of the Dead" is a ritual of the

(Continued on page 303)

PERSONS

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Professor James R. Houghton of Boston University will direct the music at the Northern Baptist Convention, meeting at Atlantic City, N. J., May 21. As previously announced, he will also perform a similar service for the General Conference and the Northeastern Jurisdictional Conference of The Methodist Church, which will convene in Atlantic City on April 24 and June 18, respectively.

Harriet Lewis Littell, formerly president of the National Council of Methodist Youth, will become Conference director of young people's work in the Detroit Conference, beginning in June. Her husband, Franklin Littell, who also has been active in the National Council of Methodist Youth, is entering the ministry as a member of the staff of Central Methodist Church, Detroit.

Mexican evangelicalism has lost one of its best-known preachers and pastors in the death of Rev. Epigmenio Velasco, which occurred in Mexico City on March 17, following an operation. He was pastor of the Gante Street Methodist Church, the leading Protestant church in Mexico City. Mr. Velasco was born in 1880 and was a full-blooded Oaxaca Indian. He graduated from the Methodist Boys' School in Puebla and taught there for four years before entering the ministry. His first appointment was as assistant pastor of First Methodist Church, Mexico City. In three years as assistant pastor and twelve years as pastor of that church, Mr. Velasco built it into one of the finest churches and congregations in all Mexico, and this despite the fact that those were the days of revolution in that country. From Mexico City he was transferred to Puebla, where he built a new church to replace the former structure, which had burned to the ground a few days after his appointment. Some years later he was transferred back to Mexico City and appointed to Gante Street. The ministry of Mr. Velasco was marked by vigorous evangelism and effective pastoral work. His services of worship were notable for their dignity and for their fine music. He had several large choirs, which he personally trained and led, and they sang the best of religious music. Mr. Velasco was honored by his brother Methodist and evangelical pastors by election to important conferences outside his native land, including the Methodist Centenary Celebration in 1919, the General Conference of 1924, and the Oxford Conference on Church, Community, and State in 1937.

Dr. F. Gerald Ensley, instructor in homiletics at Boston University School of Theology and minister of the United Church of Norwood, spoke at the Union Holy Week Services held in Park Place Congregational Church, Pawtucket, R. I. A different denomination was represented at each service. Among the other speakers were Dr. Samuel M. Lindsay of the Brookline Baptist Church, Bishop James DeWolfe Perry of the Episcopal Diocese of Rhode Island, and Dr. Robbins W. Barstow, president of Hartford Theological Seminary.

Percy A. Atherton, president of the Massachusetts Bible Society, died on Friday of last week at his home in Boston. He was a Unitarian and had been active in the affairs of his denomination. He had practised law in Boston for thirty-seven years.

Dean Lynn Harold Hough of Drew Theological Seminary was in Boston last week as the preacher at the noonday services in St. Paul's Cathedral from Monday through Thursday. He called at the HERALD office during his stay in the city.

Rev. Charles L. Kinney, pastor at Westbrook, Maine, is bereaved by the death of his sister, Mrs. Perry J. Kinney of Dover-Foxcroft, Maine, on March 14. Mrs. Kinney was the daughter of Rev. Aaron Kinney of the United Church of Canada. Besides the brother already mentioned, she leaves her husband, a son, Aaron Norman, two grandchildren, two sisters, Rev. Ella H. Saunders of Nova Scotia and Mrs. Mabel E. Nicholson (a twin) of Washington, and three other brothers, Rev. George R. B., of British Columbia (United Church of Canada), Walter A., of California, and J. Allen, of New Hampshire.

Mrs. W. H. Crawford of Middlebury, Vt., eighty-eight this year, has had ZIONS HERALD in her family for as long as she can remember, her parents having been subscribers for some years before her birth. She has always been a reader of the paper, but unfortunately is now denied that pleasure through loss of eyesight. Nor, because of loss of hearing, can she have the paper read to her. Mrs. Crawford is the widow of Rev. William H. Crawford, who began his ministry in the old East Maine Conference and afterward tranferred to the Northwest Iowa and then to the Troy. Two of their sons, Rev. H. H. Crawford of Moodus, Conn., and Rev. G. F. Crawford of South Otselic, N. Y., both born in the Methodist parsonage in Surry, Maine, have been preaching for more than a quarter of a century.

Edith B. (Ashley) Shaw of Watertown, who died on Thursday of last week in the Memorial Hospital, Pawtucket, R. I., was the widow of Bartlett M. Shaw, a member of the Boston Wesleyan Association for nearly twenty-one years previous to his death in 1931. Mrs. Shaw, a lineal descendant of Governor William Bradford, was born in Dighton seventy-four years ago. She was a graduate of the Framingham Normal School and taught in Watertown before her marriage. She was a member of St. John's Methodist Church in Watertown. Surviving her are three sons, Dr. Eliot A. Shaw of Providence, R. I., Frederick D. Shaw of Weston, and Bartlett M. Shaw, Jr., of Watertown; two sisters, two brothers, and six grandchildren. Funeral services were held Sunday afternoon at the home in Watertown, Rev. F. D. Taylor, pastor of St. John's Church, officiating. Interment was in Carver.

Dr. David L. Martin of Dorchester, founder of the men's Bible class at Greenwood Memorial Church, was seriously ill for a number of weeks with a heart affection. He is now home from the hospital and about the house, but has been obliged to give up his practise. His illness is reported to have followed a cold that he caught by standing with his hat off at a funeral.

Rev. Loyd F. Worley, superintendent of the New Haven District of the New York East Conference, was elected a member of the Board of Foreign Missions at the March meeting of the board's executive committee. Dr. Worley succeeds the late Dr. Allan MacRossie. He has been an associate member for several years.

Miss Lydia A. Trimble, first president of Hwa Nan College, Foochow, recently completed fifty years of service as a missionary to China. The event was made the occasion of a celebration in her honor, held at Yenping, to which city Hwa Nan found it necessary to move on account of the political situation.

Word comes of the death of Mrs. J. R. Pollard, formerly of Waterville, Maine, at Vanderbilt University Hos-

pital, Nashville, Tenn. Mrs. Pollard lived with her daughter, Mrs. R. L. Hamon, in Nashville, but spent her summers in Maine. She had taken Zions Herald for years, and received much comfort from the paper.

EVENTS

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The Good Friday evening service at Central Park Methodist Church, St. Paul, Minn., was interrupted, an Associated Press dispatch reports, when the pastor, Rev. E. C. Parrish, noticed smoke coming through the floor. Under his direction the five hundred persons present walked out calmly, the dispatch says, as the organist played and sang "Am I a soldier of the cross?" The damage caused by the fire was estimated at $5000.

One hundred twenty-six persons were received into the membership of Wesley Methodist Church, Worcester, on Palm Sunday and Youth Membership Sunday—101 on confession of faith and 25 by church transfer. Of the total number, 61 were received from the preparatory membership classes of the junior, junior high, and high school departments at the Youth Membership Service. On the same day there were 22 adults baptized, 20 youth, and 13 children. Rev. George E. Heath is the pastor.

A fourth series of programs entitled "At Home in the World," conducted by Leslie Bates Moss, secretary of the Foreign Missions Conference of North America, will be broadcast Fridays at 12.30 p.m., Eastern Standard Time, beginning April 5, over WEAF and stations of the Red Network of the National Broadcasting Company. The subjects of broadcasts in April will be as follows: April 5, "Who Stands Alone?"; April 12, "Low Ceiling for Ideals"; April 19, "The India of Tomorrow"; April 26, "Conflict for Freedom."

Jesse Lee preached his famous sermon on Boston Common July 11, 1790. George Whitefield preceded him by fifty years, preaching for the first time in Boston September 20, 1740. This makes a double anniversary of much significance. "The observance in fitting manner of these anniversaries at the coming Conference sessions in New England might prove an impressive background for a real Methodist rally," suggests Rev. C. H. Stackpole, secretary of the New England Methodist Historical Society.

The Ladies' Aid Society of Prospect Street Methodist Church, Gloucester, recently received a legacy of $1000 by the will of Mrs. Gilman S. Parsons. The bequest was given in memory of the testator's husband.

With Our Writers

Walter Brooks Foley, minister of the Union Church of Manila, P. I.; returning to the United States for a visit during which he expects to attend his own Conference, the New York East, and also the General Conference.

Arthur Hopkinson, Lynn; pastor of First Methodist Church; a native of England.

John A. Hutton, London, England; editor of *The British Weekly*.

George Newlon Danforth, Boston; a layman with training and wide experience in the field of human motivation.

William P. Tolley, Meadville, Pa.; president of Allegheny College.

An Inspiring Plan for Youth

[Presented by Bishop G. Bromley Oxnam to the quarterly conference of the Methodist Religious Society in Boston, Tuesday, March 19]

Boston is perhaps the greatest educational center in the nation. The estimates of the number of students who come to Boston from other parts of the nation vary from 15,000 to 20,000. Boston is perhaps preparing a greater percentage of the leaders of the nation than any single city in the nation. There is therefore placed upon the church in this city a very heavy responsibility. To those of us who believe that Christian character is essential to the maintenance of a free society, the challenge of reaching these students for the Christ becomes a matter of major importance. I can think of no greater opportunity for a religious society than that presented by this body of students.

In the light of these facts, I came to the conclusion that some alternative to the present work must be developed. It was my judgment that an alternative, if conceived in large enough terms, and sufficiently commanding in its challenge, would meet with the ready approval of all who are interested in the Methodist Religious Society in Boston rendering its greatest religious service in the name of our Lord. In the light of the facts presented heretofore, and, assuming as I do that the Jackson-Binney Fund must be kept intact, an alternative for our present service was developed in my thinking. The alternative assumes that the followers of our Lord would be perfectly willing to make sacrificial adjustment in the interest of the larger service through the Methodist Religious Society in Boston. That service contemplates reaching the succeeding generations of students who come to Boston. Its objective is to win them to the Christian faith, or, if Christian already, deepen that faith and thus insure a Christian leadership in the democracy of tomorrow. It was and is my opinion that it is possible to reach these students.

I believe it can be done upon a threefold basis: (1) through personality; (2) through literature; and (3) through pastoral service. I believe we must make use of the values that lie in mass efforts. It is my thought that we can bring to the city of Boston the greatest Christian minds of the nation—Christians who have achieved eminence, not only in religious service, but also in service to the state, to business, to education, and the like. I can see several thousand students assembled upon the Sunday to listen to some great figure such as Harry Emerson Fosdick, Professor Arthur Compton, perhaps even the President of the nation, whoever he may be. Such meetings would be under religious chairmanship, would be religious in spirit and outlook, and calculated to reveal Christian character in leadership in such fashion as to challenge those who are, in turn, to become that leadership. In addition, there should be published pamphlets dealing with the fundamental intellectual and moral issues confronting the students. These should be written by the ablest minds of the nation. Proper organization should see that these pamphlets reach the students; that they form the basis of discussion groups in fraternities and elsewhere; in a word, that religious themes become a matter of discussion and understanding among the students in the transition period and they become mature in history, science, literature, and the like without the grave danger of carrying immature religious ideas into the maturity of their other studies. In the third place, some young man should be secured, capable of organizing this work, who would work directly under the bishop and who could render a pastoral service to the students primarily in terms of relating the students to the different churches in the city where they might find congenial church homes.

Much more would be involved in this program, perhaps the use of the radio. I believe it commanding enough to challenge the students of this section and to render a Christian service through the Methodist Religious Society in Boston which might form the pattern for similar service across the nation.

Everyday Living

(Continued from page 301)

eternal life. When their faith grew dim, their empire became a mummy.

Jesus did not create this high, heroic faith; He only confirmed it. "He brought life and immortality to light," we are told; because He made life deeper, dearer, more winged and wonderful, He made it impossible to think that it ends in dust and mud!

How startling the words, "He hath abolished death!"—as the radio has abolished distance! One turns a dial and hears a voice singing in London. It is just as far from Philadelphia to London as ever it was—but the distance is transcended, abolished!

The physical fact of death remains, —life would be intolerable without it, —but as a spiritual terror it is abolished; and that is why the empty tomb of Jesus filled the world with music!

Questions on New Church

★

JAMES EDGAR SKILLINGTON

Why can we not have one centralized pension system, with fixed conditions and a fixed ratio of payments for all ministers, and then pay all pensions from the central office?

That is a big question. It is a big thing you want done. The reason we cannot have it is that it is too big a thing to do right off. Substantially, our contributory reserve pension plan if universally adopted and working would accomplish this. It would require many, many millions of dollars to get it established. What we are now doing is nothing to be very proud of. If we were more brotherly and less selfish we might improve the situation. Then there are many legal difficulties with trust funds which would obstruct the way toward what you have in mind. But we are headed in that direction, and may God speed us.

Will there be any great saving in administrative expense in the conduct of the new united church over that of the three separate Methodisms?

"Great" is a relative term. There will be some saving. The Division of Foreign Missions in the Board of Missions and Church Extension, in the budget it has set up for the next quadrennium, shows a contemplated saving of more than twenty-five per cent. in cost of administration. Some other agencies are not so hopeful. Readjustment costs and in some cases moving expenses may prevent much of such saving right now. There will be less money spent on administration or there will be better and more productive administration. Perhaps some of both. It is difficult to distinguish sharply among administration, promotion, and service in most of our church enterprises. It is appropriate to think of saving money in this new adventure and possibly we shall not give that matter enough attention, but we shall make a grave mistake if we suppose that is the chief good to be realized or even one of the most important goods to bt realized through this union.

Do you favor a fixed term for the district superintendency?

As a matter of theory or even of principle I do not, but we have it and I think we are going to have it for some time to come. I am inclined to think that the chief reason we have it is that certain of the bishops so often failed to remove superintendents sitting in their cabinets when they ought to have been removed. The result was that the church made a law to save itself from the danger that threatened, and that it was already suffering, through this failure of the bishops. I suspect that it will be a good while yet before the church will be willing to trust the bishops at this point enough to repeal that law.

Why should not the Central Conference bishops have the same standing as to rights, powers, and privileges as the Jurisdictional bishops?

The law of the church makes very slight distinction now. The Central Conference bishops are limited in their voting in the Council of Bishops to matters relating to their respective Central Conferences. This is about the only such distinction as you seem to have in mind that the law of the church now makes. Personally I see no sufficient reason for it, but it is in the constitution. A bishop elected for life, however, might be regarded as having some rights upon retirement which a bishop elected for a given term of years would scarcely have when, on completing that relatively short term, he voluntarily retires from the effective ministry.

What's in the Movies

★

LILLIAN WHITE

"My Son, My Son"

This picture taken from the novel by the same name is an interesting story of the father-son relationship. On such a vital and universal problem, with practically all the parts well taken and some good lines, it makes a movie well worth devoting an evening to. It will take an evening, for it is plenty long. It would have been stronger if it had been reduced.

This is one of those many pictures that show not the slightest consciousness of the fact that film and screen make a distinctive art medium. It is merely a well-acted story recorded by photograph and sound track. The camera is used purely mechanically, efficiently but not creatively. The shots are not beautiful, nor are they used to create emotional effects.

In "My Son, My Son," the father had a poverty-stricken childhood and married a joyless woman. To make up, he gives his whole life to his son and looks to him for the joy he has missed. His son must have everything. As might be expected from such a dislocated relationship, the boy turns out badly. The implication of the picture, possibly also of the book, is that more thrashings could have saved the boy's character. I doubt if facts would bear that probability out.

Brian Aherne is gracious in the part of the father, though at times, it seems to me, he is a bit shallow, does not register the depth of feeling required. Madeleine Carroll, in a more dignified part than usual, is pretty good, though it seems to me she has an artificial and stilted laugh. The son, whose name I regret I do not know, is excellent both as child and as young man.

Several places in the picture seem unnatural, and on scanning through the book, I see they are where the story has been altered. At the end, for example, it is not convincing that Oliver should change so suddenly into a supposedly reformed person, and the winning of the Victoria Cross seems so patently an addition to suit the times. In the book, he is hanged for murder, which makes the title of the story more appropriate. Then Livia's extreme disturbance over Oliver's going to see her while she is painting on the cliff seems unwarranted. In the book she falls in love with Oliver. The movie omits, in its account of Maeve, the socially significant effect of the war situation on her life and her relationship to Oliver. The father's proposing to Maeve when he is in love with Livia seems unlikely and unethical in so fine a man. In the book he has ceased to love Livia. Some people may say it has been well to change to a cheerful ending, but I wonder if audiences will find it any more satisfying than the psychologically probable one.

"My Son, My Son" is a thought-provoking story and stands for many other true cases where fathers and mothers, failing to find happiness and emotional outlet in their contemporaries, have unintentionally sapped the lifeblood of a child.

"The Ghost Comes Home"

"The Ghost Comes Home," with Billie Burke and Frank Morgan, is not bad fun at all. It is half-way between plausibility and slapstick. The stunt of girls in a night club getting the well-meaning, if rather stupid man drunk, then robbing him, is getting a little too worn by now.

Youth Night at Social Union

A large and inspiring company of Methodist young people gathered in Jacob Sleeper Hall, Boston, on Monday of last week to hear Mrs. Welthy Honsinger Fisher speak on the subject "Come with Me Around the World." The occasion was "Youth Night" at the Boston Methodist Social Union.

At the guest table with the president of the Social Union, Ralph B. Emery, Mrs. Emery, and the speaker of the evening were seated Bishop and Mrs. G. Bromley Oxnam, President Daniel L. Marsh of Boston University, and Mrs. Marsh, Rev. and Mrs. L. O. Hartman, Rev. H. Newton Clay, Kenneth Turner, Miss Gene Barber, Miss May Johnson, Eric Ward, Miss Nancy Parshley, Richard B. Fowler, Miss Lois Eddy, Miss Marie C. Johnson, Gordon Case, Irving Bartlett, and Rev. W. Lorimer Sargeant.

The opening invocation was offered by President Marsh. After the dinner there was a period of music by Mr. Turner, soloist, with Miss Johnson as accompanist, and Mr. Ward and Miss Parshley, violinists. A unique feature of the evening was an exhibition of magic by Mr. Fowler which greatly mystified the spectators.

Under the heading "Business," five persons were elected to membership in the Social Union and a nominating committee was appointed by Mr. Emery to bring in nominations for officers at the next meeting, on April 15, which will conclude the season. The committee consists of Edward H. Redstone, Mrs. Harry Belmont Hill, William J. Kurth, O. E. Nutter, and Rev. G. Vaughn Shedd.

Rev. H. Newton Clay of Leominster spoke on "Institute Plans" in the New England Conference for the coming summer and announced the following institutes: Lasell, June 30-July 7; Sterling, July 28-August 4; Laurel Park, August 18-25; Asbury Grove, August 25-September 2. Rev. Mr. Sargeant then led in group singing.

The speaker of the evening, Mrs. Fisher, —whose late husband, Dr. Frederick B. Fisher, a former member of the New England Conference, was afterward elected bishop,—began with a reference to the recent meeting of Hitler and Mussolini at the Brenner Pass, and the importance of the Christian gospel at a time like this.

Reminiscing about the days when, as a young woman, she went to China as a missionary, she declared that with all the enthusiasm of youth she tried to carry forward her work of evangelism, but very shortly she began to understand that the Chinese were not so much concerned about what she said as they were about what she did.

"What we said," declared the speaker, "didn't amount to a row of pins. They saw how we lived."

These Chinese and Indians and other nationalists are still looking at us. They are just now wondering about the anti-lynching bill and are waiting to see what we are going to do with it.

Mrs. Fisher then told about her visit to the Ashram of Mahatma Gandhi in Wardha, where she saw his great experiment in the process of demonstration. She had high praise for Mr. Gandhi and his efforts to overcome illiteracy. Through this great new movement, she said, education will reach the Indian village at last.

Describing her trip to China, Mrs. Fisher said she traveled by aeroplane to West China, and in Chungking came in contact with the Japanese conflict. The bombs that are killing women and children in China are American-made, or at least the materials from which they are made come from America; so China is sitting in judgment on Western civilization. The tables are turned today, and no longer are we judging these Far Eastern peoples, but they are judging us.

Make no mistake about it, declared Mrs. Fisher, personalities in the Orient, under these trying situations, will sooner or later remake half the world. More and more she has become interested in personalities, she said; for, after all, it is personalities that really sway things. Individuals are the most powerful influence in the world. Certainly this is especially true in the Far East.

Discussing the peace question, the speaker said nothing can ever bring peace but the will to peace, and that, in the last analysis, is a religious thing. If we have not peace in our own souls, in our homes, in our churches, and in our state, we cannot possibly have it in any international sense.

It has been said sometimes that the age of romance has passed, but "I find there is romance everywhere where people are," declared Mrs. Fisher.

At this point in her address, she used very effectively as an illustration the moving of a church tower in Detroit. It became necessary to widen the street, and the tower had to be moved. After a thorough examination, experts declared that it was too delicate a job to be handled by machinery, that it would be necessary to use living men to ease the tower across a space of some twenty feet. Mrs. Fisher vividly described how the men worked in unison beneath the tower by turning in perfect rhythm the jacks upon which it was supported. So, said she, it is in the case of international relations. No amount of organizational machinery is going to be able to handle these delicate questions: only persons working together in rhythm can bring about peace, good will, and brotherhood among the nations.

We have failed in China and India, and they know it, but they are going to be changed nations with the passing of the years. Their hope lies with the men and women who are genuine children of the great God. These Eastern people want our interest and our cooperation.

The speaker said the remarkable thing about her recent trip to the Far East was that she found no vengeance in the hearts of the people of India. That, said she, is what non-violence does to people. "I believe that personalities, imbued with the spirit of vicariousness and of peace and good will, will surely save the world."

The benediction was pronounced by Bishop Oxnam.

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Christ-Supremacy Manifesto

MISSIONARIES' OPEN LETTER TO INDIA'S VICEROY

YOUR EXCELLENCY,

We are constrained to put before Your Excellency some of the thoughts which are agitating the minds of an increasing number of non-British foreign missionaries in India, regarding their relation to the present crisis. We trust that as a fellow Christian you will prayerfully endeavor to arrive at a sympathetic understanding of our problem, with reference to the moral and religious implications of the missionary pledge.

During the earlier phases of the missionary movement, it was natural to think compartmentally, religion in one compartment, science in another, politics in a third. Sir John Bowring, as a devout churchman, could write the familiar hymn "In the cross of Christ I glory" and, as the representative of empire, sign, perhaps with the same pen, the treaties forcing the nefarious opium trade upon China. In those "good old days" even the structure of the socio-economic order was generally considered outside the province of a Christian missionary. But with the recent conquest of space, making of the world one vast neighborhood, we have developed a unitary and comprehensive view of life, and the old smug compartmentalism is gone, never to return. The pervasive demands of the modern state reach down into every home in the land. An economic disturbance in one part of the world is felt in the remotest bazaar. A war in one continent reaches out its tentacles to envelop every other continent. The radio and the newspaper make every crisis universal. Is it any wonder that the members of our churches look to us for light and guidance in regard to God's judgments upon the momentous issues thrust upon them and us?

Recent years have witnessed a fruitful effort to rediscover the genius and outlook of original Christianity. This rediscovery has disclosed the fact that we would not be true to our Master, and to the prophets before and after Him, if we as missionaries did not transmit faithfully to our fellow men our honest convictions in regard to "the signs of the times," refusing to mortgage our conscience to any man-made authority. As Jesus and the prophets warned *the nation* of the disastrous consequences of its following its own wilful way instead of God's way, so we must now speak out for God, in order that a repetition of this calamity might be averted in our day.

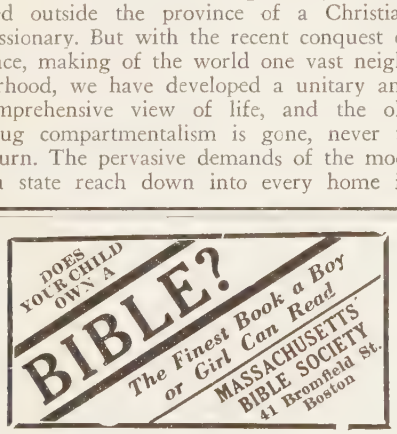
But as we have tried faithfully to transmit to our people, after an earnest and prayerful study of the situation, what we believe to be God's judgments upon the issues confronting them and us in the present crisis, some of our friends have warned us to be wary, saying, "What of your missionary pledge? Have you not broken it in dealing with such matters?" So we looked up the document containing the form of our original commission as missionaries, and were reminded that we had promised, before embarking for India, "to do nothing contrary to, or in diminution of, the lawfully constituted authority of the country." This pledge had been required of us in the days of our innocence, and we had supposed when we made it that it was simply a promise not to ally ourselves with any lawlessly revolutionary parties. But we had not been long in India before we discovered that many of our senior missionaries. and the vast majority of our Indian Christian friends as well, considered it as intended to make us pro-Government, even in relation to the noble, non-violent effort of the current nationalism to induce in that Government a change of heart. We recalled the story of the Irishman who, when told that his country was to be neutral in the war, exclaimed, "Neutral? Against whom?"

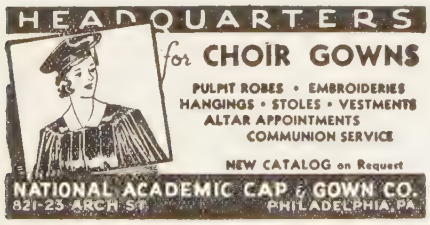
As time went on, our study of the Indian situation, beyond the conventional mission-compound grooves, revealed the more sinister aspect of imperialism. We saw that, for all its respectable front, imperialism had taken its ghastly toll in the lives of generations of men, women, and children, bled white in the levying of imperial tribute, direct and indirect. We found, in studies of the subject by non-partizan British and American authors of repute, such conclusions as that reached by Will Durant, American research scholar, in his well-documented book, "The Case for India." After citing figures from various authorities regarding the appalling drainage of India's wealth to Britain for the past one hundred and eighty-two years, he concludes, "Allow for money reinvested in India, and a sum remains easily equivalent to the difference between the poorest and the richest nations in the world. The same high rate of taxation which has bled India to perhaps a mortal weakness, might have done her no permanent injury if the wealth so taken had all been returned into the economy and circulation of the country; but bodily withdrawn from her as so much of it was, it has acted like a long-continued transfusion of vital blood."

In view of the evidence presented, we find it hard to disagree with Dr. Durant's moral judgment, when he writes, "And now, having quoted authorities sufficiently to guard against relying on my own too brief experience, I may be permitted, despite that limitation, to express my own judgment and feeling. I came to India admiring the British, marveling at their imperial capacity for establishing order and peace, and thankful for the security which their policing of the world's waters has given to every traveler. I left India feeling that its awful poverty is an unanswerable indictment of its alien government, that so far from being an excuse for British rule, it is overwhelming evidence that the British ownership of India has been a calamity and a crime.

"'Even as we look on,' said another loyal Englishman, H. M. Hyndman, 'India is becoming feebler and feebler. The very life-blood of the great multitude under our rule is slowly, yet ever faster ebbing away.'" Dr. Durant concludes, "Any man who sees this crime, and does not speak out, is a coward. Any Englishman or any American, seeing it and not revolted by it, does not deserve his country or his name." And yet, strangely enough, we found very few Christian Indians, to say nothing of missionaries, who were "revolted by it," even though the Christian conscience throughout the world was becoming economically and politically sensitized. What could be responsible for this moral and political emasculation? It did not take us long to realize that the pro-Government "neutrality" of most missionaries, due to their pledge, exerted, both directly and indirectly, a denationalizing influence upon the large percentage of educated Christian Indians whose families depend, in one way or another, upon mission employment.

Our dilemma as missionaries was heightened with the outbreak of the present war.





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WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

As convinced pacifists, believing not only that war is inherently wrong but that history has proved it futile as a method of settling international problems, we had vowed, during the years of disillusionment following the last "war for democracy," that we would never again give our sanction and support to war. In this we had the support of the official pronouncements of most of the great churches. To quote one of many examples, the last General Conference, highest authority of the Methodist Episcopal Church, with delegates from all parts of the world, meeting in 1936, declared, "The threats of war in the world today are so grave that we feel called upon to restate our convictions on this subject. Therefore, in the name of Jesus Christ, the Prince of Peace, and with the hope that His Spirit may be evident in these words, we make the following declaration:

"War as we now know it is utterly destructive. It is the greatest social sin of modern times; a denial of Christ; a violation of human personality; and a threat to civilization. Therefore, we declare that the Methodist Episcopal Church as an institution does not endorse, support, or purpose to participate in war."

As missionaries of these churches, it is clearly our duty to transmit to their members in India the official pronouncements of our highest ecclesiastical authority with reference to the war issue which confronts them and us. Furthermore, it has been a fundamental principle of Christian practise from the very beginning, that there is no escape, for the minister as prophet, from the solemn duty of transmitting to the people, *without equivocation,* what one sincerely believes to be God's judgments upon such momentous questions of the day.

We hold that, *on principle,* Jesus was and is against all forms of the will to power over others, against *all* oppression, *all* hypocrisy, and *all* war. If Jesus urged His people not to fight *against* the Romans with their own violent weapons, would He not urge them also not to fight *for* the Romans with those weapons?

The pacifist issue is heightened by the fact that the India which we love, the nation which has produced the noblest example in history of the non-violent method of effecting political and social change on a wide scale,—an experiment which has been described as the hope of world politics and a bright spot in an age that is dark with the clouds of war,—this India of ours is being dragooned into war against the will of the vast majority of her citizens. Failure to protest against this coercion would brand us as false prophets.

Here was our twofold dilemma. We had no desire to break any pledge or cause embarrassment to mission or governmental authorities. We were not allied to lawlessly revolutionary parties. But it was unthinkable that we should be forbidden to transmit to the people, who had a right to look to us for Christian guidance, what we were convinced to be God's judgments upon the issues we must face together.

What is His judgment upon the present crisis, upon imperialism in India and recourse to armed conflict? *Does He oppose it* and, if so, how can we escape doing the same—*if we are with Him?* Can we be neutral when God is clearly not so? What will our few intervening months and years of ordinary service be worth, if we betray Christ and India for the sake of "policy," or "strategy," or "safety"? Are we who, however unworthy, have been called to be the spiritual successors of the prophets and martyrs, to sacrifice the holy fire of the spirit of prophecy on the altars of Cæsar? How can we render unto Cæsar that which is God's?

With this moral dilemma weighing heavily upon us, there came to our notice the recent declarations of the avowed aims of Government in terms of "democracy" and "a new world order." Do not these declarations provide an honorable and thoroughly Christian way out of a position which would be otherwise morally intolerable for us? This is the question we would submit to Your Excellency, as at the same time a Christian and the head of the Imperial Government in India.

We agree with the statesmen of the Empire that Nazi tyranny and aggression are a menace to the world. By the same token, we must be in moral opposition to all imperialism which continues to impose itself upon other peoples to exploit them. Hitlerism is not confined to Germany, for it is an attitude. It is in essence wherever aggressive and exploiting nationalism thwarts the just demands of redemptive nationalism. We have stood against war, with a realism which refuses to believe that war can be ended so long as the soil of war in an aggressive economic order is zealously cultivated, and the roots of war encouraged in entwining themselves deeply about the international body politic. No country is without sin in this sphere of predatory economic nationalism. But our appeal is to your Government because we must try to face, in the name and spirit of Christ, whatever situation confronts us.

Our claim that the crisis is not merely political but religious, and that our stand is not in any partizan interest, is not an empty claim. We made it clear, in our first Kristagraha [Christ-Supremacy] Manifesto, that the same spirit which brings us into line with Congress [Indian Nationalist] at the present, because of the stand which Congress has taken against war, and against the underlying economic and political aggression which is its cause, will take us away from the Congress position, or that of the church, the moment they consent to cooperation in this clash of aggressive nationalities in Europe.

Now, as regards the possible charge of opposition to Britain and her cause. On the contrary, we think it quite possible to prove that our stand is more directly in support of the final aim of her struggle, as recently expressed by her own statesmen (in terms of the building of a new world order in which aggression will be impossible), than is the waging of the war. We do not see how the war can contribute to that end. Mars has a consistent record of

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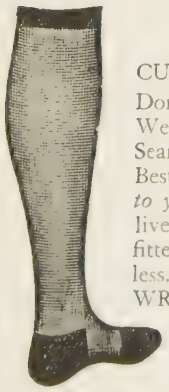

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failure at that point. He can and probably will, as in the last war, make the attainment of that aim impossible.

If it be true that a war, in 1914 to 1918, to end the "German menace," once and for all, produced Hitler, it is no less true historically that a previous war to end that same menace produced the Kaiser. What will this war to end the German menace produce? If Government are really out to end imperialism and build a new world order, they should welcome our statement as in their interest. The stand we have taken implies faith in their sincerity. If they interpret our stand to be other than in their interest, it is for them to say, and not for us to impute unworthy motives to them in advance.

But evidently the statesmen of the British Government, in recently declaring their aims in terms of "democracy" and "a new world order," would give us to understand that they propose a change of heart on the part of Government in relation to India. Evidently the shameful record of double-dealing on the part of the present Government, notably in the cases of Manchuria, Abyssinia, Spain, Czechoslovakia, and India as well, is to be ended, and a new clean chapter begun. Evidently the Tory habit of confusing the welfare of England and the world with the self-interest of a ruling class in Britain is now to be repudiated.

It is our desire, as we conceive it to be our Christian duty, to encourage this process of repentance by helping those concerned to see the honest and substantial implications of these recently declared aims of Government. For this reason we have tried faithfully to transmit to others within the range of our influence and responsibility the convictions expressed in our first open letter to Your Excellency, entitled "The Kristagraha Manifesto." None are exempt from God's call to repentance. As we have from time to time undergone a personal repentance, and have transmitted to our people God's call to submit to the same process, so we may not refuse when His Spirit impels us to invite our own and other nations to "bring forth fruits for repentance" in their international relations. How "a new world order" can come without this repentance, passes our comprehension.

In taking this position we are on the side of law and order, persuading violently rebellious elements, wherever they may be found, that the justice they seek flows naturally from Government's avowed aims, and is to be gained by non-violent means. To those who are skeptical of their *bona fides,* we say that surely Government are not willing to adopt the same repressive tactics which they and we condemn in the Nazis, among whose crimes against God and humanity is the imprisonment of Pastor Niemoeller for his refusal to quench the prophetic fire in the face of any man-made authority. We submit that we are more faithful to Government than those, our missionary friends and others, who assume that Government are hypocritical when they speak of "democracy" and "a new world order" and that they will answer us with repression. Nevertheless, we absolve the institutions which we serve from any responsibility for this stand of ours. Surely the followers of Christ should be no less generous than Gandhiji in their expectation that Government will give to India and the world in the near future a substantial earnest of their sincere desire to replace the old imperialism with real democracy in India as a significant contribution to that new world order, and that they will assure us and all other non-British missionaries, who have been required to take the pledge, that we will not be discriminated against in the matter of responsible free speech which we believe to be inspired by the Spirit of Truth.

We invite you, Sir, to confirm our interpretation of the present attitude of Government in relation to India, the war, and in particular, the missionary pledge.

Yours sincerely,

J. HOLMES SMITH (Lucknow)
RALPH T. TEMPLIN (Muttra)
LILA HORTON TEMPLIN (Muttra)
PAUL K. KEENE (Mussoorie)

New Hampshire Conference

METHODIST CHURCH, COLEBROOK, N. H.

Wednesday, April 3—1.30 P.M., opening of Annual Conference: devotions, A. E. Draper; address, Bishop G. Bromley Oxnam; organization of Conference; addresses of welcome and response; memorial service, led by W. B. Locke; reports of district superintendents; business. 7.30, evening service: speaker, Rev. Eldon H. Martin, district superintendent, Vermont Conference.

Thursday—8.30 A.M., devotions, R. S. Proudfoot; address, Bishop Oxnam. 9, business session. 11.45, Prophetic Hour: "Thy Kingdom Come," G. R. Wolverton. 2 P.M., Woman's Home and Woman's Foreign Missionary societies: address, Bishop Oxnam. 3, business session. 7.30, Laymen's Night: chairman, Professor John Thompson; address, Howard W. Selby, West Newton, Mass.

Friday—8.30 A.M., devotions, R. S. Holthaus; address, Bishop Oxnam. 9, business session. 11.45, Prophetic Hour: "Whence to the Prophet Comes His Prophecy?," D. S. Barnett. 2 P.M., address, Rev. Ezra M. Cox, Board of Home Missions and Church Extension. 3, business session. 3, reception for women of Conference, Hotel Monadnock. 7.30, Conference entertainment: lecture, "Culture and Democracy," Bishop Oxnam.

Saturday—8.30 A.M., devotions, Joseph D'Alfonso; address, Bishop Oxnam. 9, business session. 11.45, Prophetic Hour: "Whence to the Prophet Comes His Consolation?," O. M. Polhemus. State Conference of Epworth League: 3.30, registration; 4, tour; 5.30, business; 6.30, banquet, Hotel Monadnock; 8, address, Rev. Thomas R. Pendell, National Council of Methodist Youth.

Sunday—8-10 A.M., holy communion, H. D. Hawver presiding. 10.45, morning worship: sermon, Bishop Oxnam. 2.30 P.M., community sing, in charge of G. W. Wieting. 3, ordination service. 7.30, address, Bishop John M. Springer of Africa.

Monday—8.30 A.M., devotions, Bruce Wilson; address, Bishop Oxnam; business; reading of appointments.

STOP PRESS!

LATE NEWS FROM CHINA!

CHURCH CARRIES ON DESPITE BOMBS

HINGHWA, CHINA—This year's session of the Hinghwa Annual Conference was held in this city by Bishop John Gowdy under quite unusual circumstances. It was held in the Hinghwa City Methodist Church, in one corner of which was a large newly patched hole in the roof, while everywhere in the auditorium were to be seen broken window frames and damaged woodwork—all bearing mute witness to the bombing of the city and the church last spring. Two deep pit marks were visible in the hard granite stones in front of the church—also from bombs. Across the city from the site of this church, St. Luke's Hospital of the Anglican Mission had been bombed two weeks before the opening of the Conference session. Seven patients had lost their lives at this time, and the building is still badly damaged. All members of the Conference were drilled and given assignments of places of refuge in case the air raid warnings came during the week of meetings, but an unusual quiet was enjoyed throughout the period.

The Conference made plans for a wide use of institutes for the training of lay leaders during the year 1940. This will include training in voluntary practical Christian service and in Bible study. Missionaries and Chinese pastors reported a keen interest in Bible study these days, and plans were made to promote classes in Bible in every church in the Conference. Devotional talks by Bishop Gowdy, and services with the workers each evening led by the Rev. C. C. Wang, formerly of the Southern branch of Methodism, helped renew the spirit of the workers and send them out for another year of service under conditions of warfare.

"Dangerous Literature"?

CHINKIANG, CHINA—The story is being told in this city, now in territory "occupied" by the Japanese military, that one of the missionary ladies (whose name is not given here for obvious reasons) was recently visited by the Japanese Military Police and accused of distributing Gospel tracts without permission. She was told that hereafter she must not give out tracts until she had first given a sample to the police, had informed them of the number she intended to distribute, the time when she would hand them out, and the people to whom she would give them. "This sort of thing," comments another Christian missionary, "does not go well with a people who are accustomed to the liberty of the press, of assembly, and to the worship of God according to one's conscience."

HOST TO REFUGEE COLLEGES

CHENGTU, WEST CHINA—"Host to refugee colleges and universities" has been the rôle of the West China Union University now for about two years. Besides carrying on its own program, it has permitted its facilities to be used by at least five other institutions. Germs of new life have been brought in by "down river" institutions, the program of the Medical School has suddenly been greatly expanded, and the building of a new hospital is under way.

The University of Nanking migrated to West China two years ago. Its integration into the Chengtu institution's program has greatly strengthened its influence upon West China's life, and has also strengthened the government's plans for expansion in industry, and for the application of science to the activities of the modern Chinese worker. The agricultural experimentation which the Nanking institution formerly carried on in that center has been transferred to Szechwan and has been a great help to farmers and others who are being pressed for larger and larger production in this part of China.

NANCHANG HOSPITAL CONTINUES SERVICE

NANCHANG, CHINA—With the occupation of this city by the Japanese military after bombings and a battle, the Nanchang Hospital (Methodist) has found itself busy with surgical cases, and its compound turned into a refugee camp that at one time cared for as many as 250 civilians, most of them women and children. The relations between the Hospital and the military have remained very friendly, there being a number of Christians and medically trained men in the army of occupancy.

About twenty beds in the Hospital are full all the time. Many malarial cases come for treatment. There are several tubercular cases and a variety of other diseases. Some time ago the Japanese gave cholera inoculations to everyone in the city, and at the same time the Hospital staff inoculated its members, patients, and the refugees against typhoid as well as cholera. Smallpox vaccinations were also given. There have been no epidemics in the city.

The Rev. Leland W. Holland, evangelistic and educational missionary of the Methodist Church, has been in charge of the Hospital and the service to the refugees for some months. He has also been carrying on, with Chinese associates, school work and religious activities. Nineteen refugees have joined the Methodist Church on probation, and they and others desire baptism; but that step is being postponed until they have been more adequately instructed. Large audiences attend all church services, and many who were formerly antagonistic to the Christian church are now genuinely interested. The latter group include four Buddhist nuns, who were refugees for several weeks; they have become absorbed in the Christian gospel.

New Bedford District Letter

★

T. ARTHUR MOSLEY, Superintendent

Group quarterly conferences that were loyally supported and approved, Epworth League institutes for intermediates and seniors, and religious education coaching conferences for the entire church have occupied the attention of the New Bedford District during the last few months. An unusual incident was associated with one of the coaching conferences. Three of the ministers were to give leadership to the group of churches on Martha's Vineyard. As they were preaching in their own churches on the Sunday morning, and there was no boat available in the afternoon, a plane was chartered to carry them over the stretch of ocean so that they might be at the Vineyard for the sessions of the coaching conference and address the evening meeting. Methodism laughs at obstacles and cries, "It shall be done!" And it was done.

Epworth League trail meetings have been conducted in various circuits with very real success, and the deans of these circuits are to be congratulated on the assembling of these groups under the capable guidance of the leaders. Numbers are not so important, yet a hundred or more persons have been in attendance at each of them.

Two years ago, steps were taken looking toward the replanning of the religious education work on the district. As part of the district meeting there was a round-table discussion, and growing out of it, the plan for three district conventions, intermediate, senior high school, and young adults. It was expected that this would also be part of every church's arrangement for its youth program. It is gratifying to know that this is being worked out in some of the churches.

A great District Conference, with an afternoon attendance of more than 300, was held in First Church, Taunton, March 8, with Bishop G. Bromley Oxnam presenting an Area program that must challenge the entire constituency. The church was crowded for the evening meeting. The newly appointed licensing committee recommended that Philip Holmes Oxnam (son of Bishop Oxnam) be admitted to Conference membership on trial. It is expected that he will be received into the Southern California-Arizona Conference. Keith T. Avery, pastor at South Middleboro and South Carver, was recommended for local deacon's orders. The women's Provisional District Meeting, for the purpose of electing nine women to attend the Provisional Conference Meeting in Union Church, Fall River, on March 27, also was part of the day's proceedings.

O. L. Griswold is still supplying the church at South Somerset, but Joseph T. Timperley, Jr., is expecting to be able to resume his work this spring. Edgar J. Curry of North Dighton, after several weeks' hospitalization and a slow convalescence, is now back in his pulpit and serving among his fine people. Norman W. Bailey, supply pastor for the summer appointment at the island of Cuttyhunk, and superintendent of schools of Dighton, very worthily supplied the pulpit for Mr. Curry, and at the same time gave valued help in the building up of the choir.

ZIONS HERALD is regularly brought to the attention of the good folks at Nantucket, and a "quiz" program is built around much that comes through this printed page. Donald Howard, the pastor out there, and the loyal Methodists of Nantucket appreciate every interest that is shown. It might be a good thing occasionally to drop a line to this pastor and congregation and let them know that Methodism is bigger than mere parish lines and that we are a mighty brotherhood of believers.

Elford S. Morford and his good wife are giving a great stimulus to the work at Bourne. It is amazing how Mr. Morford can render so much service to the church and at the same time attend Boston University. I am informed that all apportionments have been paid in full up to the end of May, and all other benevolences are very much "up to date." A new gas heating system has been installed, and other needed repairs have been made and paid for.

The church at Onset is installing an oil-burning system that will do away with the many drafts that "whiz" around the corners of the churches in open spaces.

George H. Parker, chairman of the Committee on Evangelism, has assembled a group of men together for study and campaign. We shall be hearing from these committees again soon, and if any church needs some assistance, let it drop a line to Mr. Parker at Middleboro, or to the district superintendent, and they will start the "ball rolling."

Harvey K. Mousley of St. Paul's, New Bedford, on the invitation of the management of radio station WNBH, is giving a series of addresses on Sunday evenings at 9 o'clock. He also represented Protestantism at one of the service clubs on Brotherhood Day.

A discussion between Rev. Albert Thomas of the Baptist Church and Rev. Ralph W. Stoody of Union Methodist Church, both in Fall River, before the meeting of the men's class of Union Church, has been a winning feature in the weeks past. It would be a good thing if there could be more of this interdenominational discussing.

Howard E. Tower and his wife are creating renewed interest in church life at Osterville and Marstons Mills. Excellent congregations and a joyous fellowship have been noted.

Waldo E. Dunn has a fine group of young people organized at Falmouth. This is the hope of the day in many churches.

Greatly increased attendance at church and Sunday school is manifest at Chatham. The district superintendent dropped into the church for service unexpectedly, to discover that people were standing. Services were being held in the chapel and 150 persons were present, and they were all

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Methodists—at least it was not a united service. Tharold C. Northup is winning his way into the hearts of the people down there on Cape Cod, ably seconded by his wife.

Some inspiring programs for the Lenten season have been received. It is hoped there will be a great ingathering at Easter time.

Portland District Letter

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E. W. ROBINSON, Superintendent

As I write this letter this mid-March morning a snow-filled wind is howling outside my window. At 1.25 P.M. I embark upon a Casco Bay boat for a two-hour sail to the church at Chebeague Island where Harry Whiteley holds valiantly forth. I have visions of a seasick superintendent. *Christo et Ecclesiæ.*

Since last I wrote I have traveled much. Hither and yon have I been, in weather fair and foul, to listen to reports and to impart the impounded wisdom of the Discipline. I have listened to lay recitals of preachers' shortcomings; I have lent an ear to preachers' longings for fairer fields in which to labor. I have seen apathy, I have heard apology; I have seen faith and the forward look. I have been well received. On the whole, a spirit of optimism prevails—and why not? Our God is a great God!

Porter, at Biddeford and South Biddeford, is always "on the go" for God. Both churches have had a good year. McAlister, during his first year at Saco, has kept steadily on the Christian course. Bennett at Cornish fills his federated field finely. John Dunstan, at the "Foreside" and Cumberland, keeps his smile working. Osborne, at Congress Street and the "Cape," rejoices in smooth-running machinery which frees the spirit. Wilson, at Elm Street, helps make his church a real community project.

It was cold when I visited East Eliot, but the people's hearts were warm and the fire roared even if Lyon did not. South Berwick has at last sold its long-unused church building and continues its happy federated program under Herbert Worthley's leadership. Berwick has installed both oil heat and electric refrigeration in its parsonage. The pastor, Joe Griffiths, and his family now stay at 98.6 without fail. Davis still delights and delivers at Clark Memorial. Catir, at Naples, was warmly invited to return to that delightful lakeside village for another year of service.

Bridgton is still a singing church and the Oldridges continue to please. Thornton Heights has redecorated its vestry, with Pedler pepping up the people perennially. Milliken, at Goodwin's and Clark's Mills, remains in single blessedness, but despite the handicap was urged to continue his ministry in these places. North Auburn has preaching most of the year and carries on a good church school the year round. Plummer serves here and at Lewiston where the church is struggling to maintain a place in the sun with no eclipse in sight.

Chestnut Street is in the midst of its every member canvass, with enthusiasm running high after a fine spiritual and financial year. Parker offers dynamic leadership. People's, South Portland, fills its plant to running over each week. Cass furnishes creative direction. Who has a spare $50,000 for a new and adequate plant?

South Paris is up another rung on its ladder of progress; Bolster's Mills keeps its courage; Norway confronts its rather dark problems with no thought of surrender. Westbrook faces a minor crisis, but a loyal group will keep the engines running until the storm be past. There is a real place for this church in its community. Gorham, School and North streets, holds steady under the guidance of Lester Boobar. Old Orchard grows in grace, while Ferry Chapel, outpoint, plans a small building enterprise.

Flood at the Falls (Kezar) enjoys an active parish program inspired by exceptional musical talent. Mrs. Flood is by no means a blur in the background. South Eliot, as usual, is champing at the bit. An addition to the parish house has just been completed and a new race is soon to be run. Auburn is brightening up its property, getting ready to entertain the Annual Conference session. It takes a quick eye to see its pastor, Earle Grundy, these days.

Both Kennebunks have been painting and primping. Kennebunk has plans all drawn for an addition to its social and educational plant. Kittery has asked that its pastor, Fredric Olsen, be returned for his twelfth year. A new cross, candlesticks, new choir draperies, and altar cloth add much to the Kittery sanctuary. A live church school at North Kittery gives promise for the future.

Rumford Center has carefully charted an upward climb. It is now yoked with Rumford Point (Congregational) and reaches out to Hanover, Rumford Corner, and Milton Plantation. The pastor, Eldredge Brewster, plans to dedicate his life to rural fields. Rumford, shepherded by Harley Shattuck, had its largest attendance at quarterly conference in years, with glowing reports from all phases of the church's work. The church building is self-conscious in its coats of white paint. West Scarboro keeps on an even keel. A new sound motion-picture machine helps the program along.

Once each month the ministers within easy distance of Portland meet as the Portland Ministerial Association. After devotions and necessary business, the time is divided between a book review and a paper upon some special subject. These meetings are well attended. Rev. W. H. Cass is chairman of the program committee.

Rural laboratory centers in the district are being studied, especially at Milton Plantation and Sweden where the analysis is nearly completed. Definitely new work is being undertaken at both points. Brewster cares for the Plantation, and Niles for Sweden.

As I looked at a great, rambling house in Portland the other day and saw a "For Sale" sign disconsolate upon it, I said to myself, "What a place for a home for our retired Maine Methodist ministers and their wives!" I am not so sure but that the establishment of such a home in the Maine Conference might prove a feasible project some day. The sense of penury and uncertainty on the part of so many of our retired brethren wears the spirit. A rambling house, good grounds, small apartments, a housekeeper and nurse perhaps, and a well-cared-for old age—what a load could be lifted if such an idea came to fruition!

Whenever, in my travels, I meet these saints of God, these Veterans of the Cross, I am lifted up in spirit; for they keep their courage high, they keep their faith triumphant, they undergird the work where they are. My blessing, for what it's worth, be upon them and theirs!

And now to other matters. This is the time when the Conference year is drawing to a close. Letters and telegrams and calls and telephone conversations keep the district superintendent busy. But he is happy to be of service. When the road gets rough, he wants to smooth it a bit if he can. When the skies seem dark, he wants to plant a star in the sky—if he can. When the dory rocks too much in the gale, he wants to spread oil on the waters if he can.

May the peace that passeth understanding be found at the very center of your storm, you who read this. Cheerio!

Church Register

CONFERENCES OF BOSTON AREA

New Hampshire, April 3, Colebrook, Bishop G. Bromley Oxnam

Maine, April 10, Auburn, Bishop Oxnam

New England, May 15, Westfield, Bishop Oxnam

Vermont, May 23, Montpelier, Bishop Oxnam

New England Southern, June 5, Trinity Union Church, Providence, R. I., Bishop Oxnam

BOSTON METHODIST PREACHERS' MEETING—Monday, April 1, 10.45 A.M., Wesleyan Hall, 581 Boylston Street. Subject, "General Conference Legislation." Speakers, New England Conference delegates to General Conference. Discussion.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

VACATION EXCHANGE WANTED—Pastor in Kansas City would like to exchange pulpit and parsonage during July or August with someone near Boston. Morning Service. Box W, ZIONS HERALD.

BOWDOIN STUDENT—Assistant scoutmaster, desires summer position as tutor. C. R. Crimmins, 23 Maine Hall, Brunswick, Maine.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

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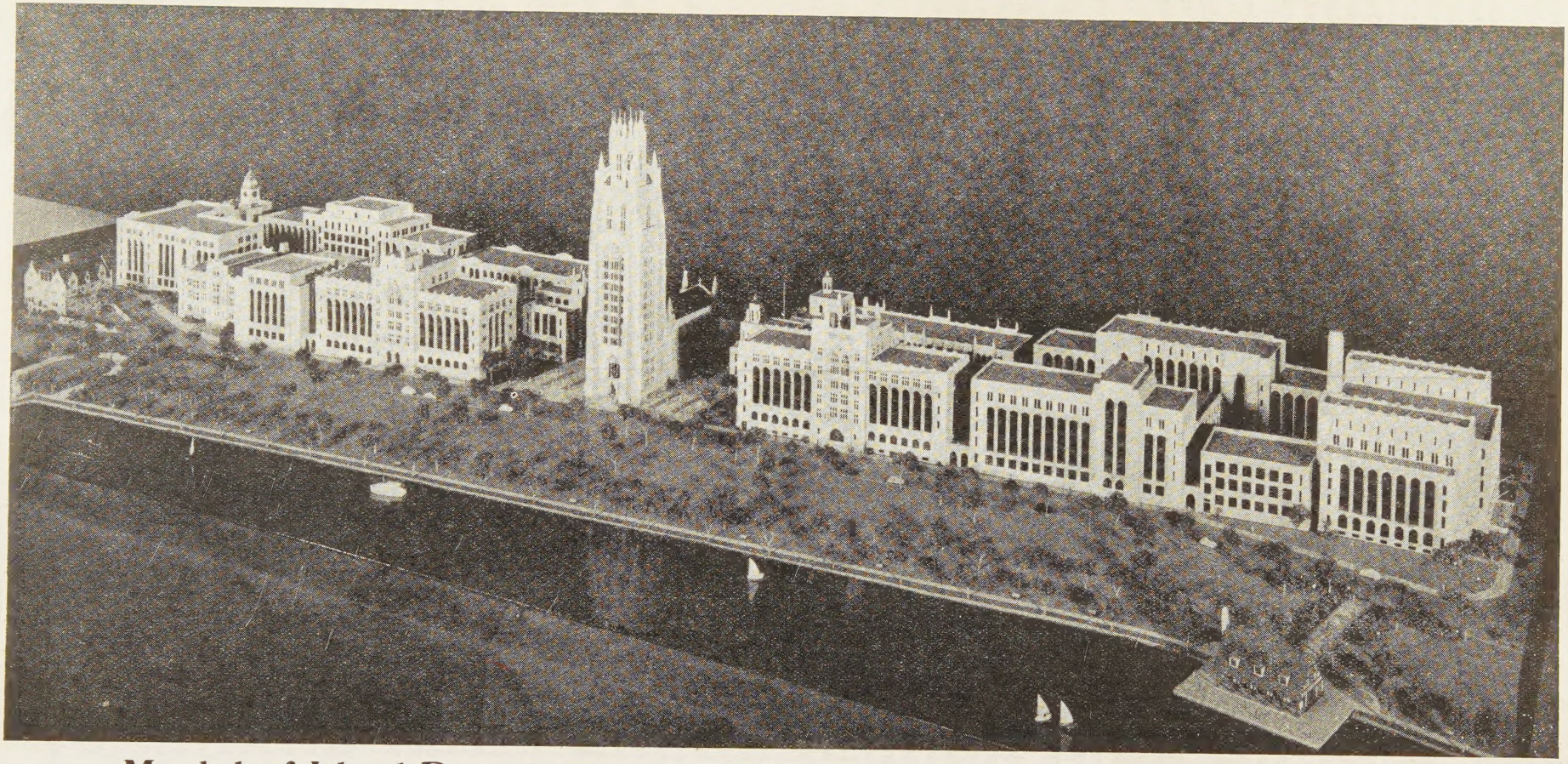

Model of Ideal Development of Boston University's New Campus

The President and Trustees of Boston University here present for the first time a picture of the complete Boston University of Tomorrow.

The above airplane view, taken from the Charles River side, from above Cottage Farm Bridge, provides a clear illustration of the modernized Gothic architecture employed, the theme of which has been determined by the Tower of St. Botolph's Church of Boston, England—the "Old Boston Stump"—which will be reproduced at the center of Boston University's campus.

In this view is shown the entire development of the plot of ground between Granby Street on the east and University Road on the west, and between Commonwealth Avenue on the south and Bay State Road on the north. In the above view also is shown the President's house, at the extreme left of the picture.

There are no facilities for the housing of students on the campus. To provide dormitory space here would require the erection of buildings to a prohibitive height. It has been deemed practicable and advantageous to make provision off the campus nearby for the housing facilities of the students.

While only the most general estimate can be made at this time of the probable costs of erecting these buildings and equipping them upon the new campus, it is judged that the total requirement for buildings yet to be erected will be in the range of twelve million dollars.

From the model of the proposed buildings on this site by the Charles River, one may image the beauty of the new University.